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Calvinist Contact

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July
Mr. R. Schmidt,
116 Oneida Blvd.,
Ancaster, Ont.
L9G 3C8

Holland Christian Homes celebrates a new addition

Harry A. de Vries

On Thursday, June 3rd, Holland Christian Homes officially opened the Hope Tower and Ebenezer Centre section of its retirement village in Brampton in a spirited and jovial ceremony that included Premier Bill Davis and other governmental officials, board and members of the organization, the Hamilton Chr. High School band and a host of volunteer workers.

It was a cold, blustery day that threatened to break out in rain. Chairs had been set up for about 100 people in front of the official stand, but when the ceremony began another 200 people had to stand. Some watched from a higher vantage point from Trinity Tower balconies.

At 11 o'clock Premier Davis and Holland Christian Homes president, Mr. A.C. Mast arrived at the Trinity Tower entrance in a splendid carriage, complete with lanterns, drawn by two, black Frisian horses and driven by a coachman in formal black attire.

With the premier's arrival officials took their places on the platform and the ceremony got under way. Rev. Robert R. Nicholson, member of the Advisory Board, opened with scripture reading and prayer. Vice Chairman, Fred Vander Velde, served as the master of ceremonies and introduced members of the official party allowing them time to convey their greetings and congratulations. Numerous comments by the various representatives to the premier, to consider approval of the request now before the government for additional funding for the next addition, the Faith Manor Nursing Home, caused him to reply in his brief address, "I shall not forget the modest addition on this little piece of geography."

The premier who also happens to be the representative for the riding that includes Brampton, expressed his appreciation for the establishment of the centre for the aged. "Something that is often missing," he said, "is the sensitivity to our older people." He added that "This country was built by the initiatives of groups of people," those who did not expect the government to do all the work for them. And in answer to Fred Vander Velde's comments earlier that the current buildings were an answer to the prayer of many for the great need for such a home for the aged, he said, "I know prayers are answered." And he advised Fred to keep on praying for the completion of the home. He expressed his sentiment that nothing should stand in the way of the development of homes such as Hope and Trinity Towers. It is one way in which people show their concern for each other. "I hope," he said, "that none of us loses the desire to help another person."

It was a solemn occasion but one that was marked with joviality and the witty remarks for which the premier is known. President Mast presented the premier with a replica of the plaque unveiled during the ceremony, commenting that it should serve as a reminder that "good things happen in Bill's country." Mr. Davis read the text (Isaiah 46:4) inscribed on the plaque: "Even to your old age I am he and to gray hair I will carry you. I have made, and I will bear; I will carry and will save." He promised to show it to other government officials that afternoon. After the ribbon cutting the premier made a brief tour of the new facilities. His attendance at the opening followed an earlier visit to the Brampton John Knox Christian School.

A reception followed for the guests while the band played on outside. For specially invited guests there was also a luncheon. Dutch Vice-Consul Kasteel of Toronto noted his pleasure that even in their development of new ventures in Canada such as Holland Christian Homes the Dutch had not forgotten their heritage.

WHERE ARE THE SCISSORS, ALBERT? *When Ontario Premier Bill Davis asked for the scissors for the ribbon cutting ceremony at the official opening of Ebenezer Centre and Hope Tower in Brampton, June 3rd, director Ab Vander Mey did look puzzled for a moment, wondering if the important item had been overlooked in the meticulous planning for the opening. But the snips were ready. And, with the proper arranging of the official guests, and a quick check on the positioning of media men, the Premier cut the ribbon.* *See pages 7 and 8 for further coverage.*

Canada's first Christian Festival lacks "Reformedness"

Johan Tangelder

On Victoria Day weekend Christians of mainline denominations met in Ottawa for Canada's first Christian Festival. It was a bilingual and bicultural event which drew at least 10,000 people. The festival was modelled on Germany's biennial Kirchentag, first instituted by German Protestants following the Second World War. The organizers of Canada's festival anticipate that it will be the first in a series to be held every two or three years, each time in a different city.

The festival's theme was "Together in Hope". This hope seemed directed more to the renewal of this world than to the hope of Christ's second coming and the ushering of the promised new heaven and earth. The challenge was: "Are we helping to build a new humanity and a new world or are we content with the reign of injustice and isolation? Through our own faith, we CAN help others to believe. Through our own love, we CAN help others experience the love of Jesus. Through our own forgiveness we CAN help others to hope for a new beginning."

Renowned speakers as well as gospel entertainers took part. More than 100 workshops and seminars dealt with the key areas of Christian concerns. One observer described all these events as "a smorgasbord of Christian thought and action". How true!

The speakers ranged from American evangelist and prison reformer Charles (Chuck) Olson to Jean Vanier, son of a former Governor General, who works with mentally retarded adults, and also with prisoners and the underprivileged in various fields.

The Peace and Disarmament sectionals featured, amongst others, church leaders from the Ecumenical Council of Cuba, the executive director of Project Ploughshares and spokesmen from the American and Russian embassies.

Should we as Reformed Christians consider participating in future festivals? NO! We cannot be part of a "smorgasbord" Christianity. Consider the views of four important contributors to the festival; two are Roman Catholic and two belong to the United Church of Canada. All four advocate ideas we cannot endorse.

Dr. Rosemary Reuther

Dr. Rosemary Reuther of Chicago participated in the sectionals "Theology in the Christian Community Today" and "Woman: Crossroads". Dr. Reuther is a Roman Catholic feminist theologian associated with a Methodist seminary. She has a bent for radical politics. Her feminism is a part of her organic socialist vision.

In her theology sin is not disobedience to God, it has purely a social dimension. Westerners cannot deny their past. They share in the sin of oppression and injustice. Our sin can only be forgiven when we are ready to do justice to those who are oppressed.

The Kingdom of God is not a spiritual Kingdom, but a movement of justice and love. God is not the sovereign one. He is one of the powers in this world. He is the party in conflict. He is on the side of those who struggle against poverty and injustice. Dr. Reuther has made a definite break with traditional Roman Catholic doctrine and philosophy.

Dr. Gregory Baum

Another prominent speaker was Dr. Gregory Baum, an internationally known Catholic scholar and advocate of modern Catholicism. He teaches at the Faculty of Religious Studies and Sociology at St. Michael's College in the University of Toronto. Dr. Baum uses an excessively anthropological method of doing theology in which the study of God is really our self-study. The mission of the church is a movement of humanization. The experience of human solidarity makes us aware of the unity of the human family and its common destination to growth and reconciliation. His book, *Catholics and Canadian Socialism: Political Thought in the Thirties* shows his sympathy towards socialism.

Continued on page 22

Viewpoint

Many words but little action

Elbert van Donkersgoed

Editorial

I cannot keep up with the numerous documents being produced to show that our foodland is in trouble. But specific programs to do something about the problems are still few and far between.

Sometimes the information is startling. A review of agricultural trends in the Regional Municipality of Waterloo in Ontario shocked me with the information that owner-operated foodland had dropped to 47 per cent in 1976 from 85 per cent in 1966. We are fast becoming tenant farmers in Ontario.

Sometimes the policy proposals are encouraging. But most of them are research proposals and are still far from gaining political approval.

We need concrete action on four major areas of concern: erosion, soil degradation, urbanization and absentee ownership.

Erosion

Family farmers are aware that we are loosing valuable topsoil through erosion but few have been motivated to change current patterns. There is a need for much more aggressive conservation programs. The conservation authorities in Ontario have undertaken worthwhile demonstration projects. But we are far from a general commitment to conserve our soil.

Family farmers are ready for some measure of regulatory requirement in addition to assistance programs. There is a growing discomfort with the unquestioned expansion of drainage. There may be more long-term gains from conservation in many areas than from the expansion of drainage projects. The short-term benefits are just more difficult to demonstrate.

Erosion control must receive greater government attention. At present the conservation authorities are not designed to be the main sponsors of better erosion control — unless their mandate is significantly re-directed.

Degradation

There is a growing discomfort among family farmers about the gradual deterioration of soils. Many are beginning to notice small concrete factors that warn of a growing problem.

Few have a good understanding of what is happening but awareness is growing rapidly. Interest in organic methods has mushroomed in the last two years.

There is an urgent need for better understanding of factors that lead to loss of soil productivity such as soil compaction, chemical residues, loss of microbial life, salinization, acidification and declining water tables. Combined, these developments are challenging the enterpreneurial skills of family farmers.

Urbanization

Ontario is caught in a pattern of putting 85 per cent of its urban development on foodland. This need not be so when the foodland is not much more than 10 per cent of the land base.

I am encouraged by recent changes and initiatives that indicate a much higher level of commitment to planning for agriculture. But the real challenge will be whether we can break the development pattern of the past.

I feel quite strongly that even small parcels of top foodland must be preserved. For this reason, I oppose farmers severing retirement lots unless these are on poor land and will not limit the future expansion of other family farms. Unfortunately, the Official Plan of the Niagara Region is the only one with a firm policy rejecting such severances. It will yet take many years of hard work to get such policies written into official plans across the province. A strengthened provincial commitment plus federal pressure is the best hope for the improvement.

Absentee ownership

Foreign ownership by itself is not the significant concern that some say it is. But my analysis shows that family farmers have lost control of about 30 per cent of the provinces foodland and we are losing another 1 per cent per year. We are becoming tenant farmers.

We need to make a choice. Either we regulate who can purchase our foodland or we must develop a leasing program that requires those who own foodland to give family farmers long-term leases. Europe, for example, provides better protection for many of its tenant farmers than our ownership gives us.

There is also the possibility of public purchase of lands followed by long-term leases with purchase options. I do not expect this to be well-received and rate it a poor third option.

A specific direction needs to be adopted so that we do not find ourselves in an Iowa-type circumstance where 70 per cent of foodland is absentee owned and leasing arrangements are very erratic.

We still have the opportunity to protect much of our foodland and family farm base. But we cannot afford to sit back and just observe trends for much longer.

Elbert van Donkersgoed is Research and Policy Director with the Christian Farmers Federation of Ontario.

From the garden spade to the bureaucrat's desk

Keith Knight

Off the cuff

When I turned the soil in my vegetable garden a few weeks ago in preparation for the growing season, I got to thinking about Dad. Dad was in his element when he worked in his garden. It was huge by any standards, yet he always insisted on turning the soil by hand with his favourite spade. He never cared for those rototillers which some city folk had. They couldn't dig as deep as Dad's shovel could.

There is a special fondness which returns each Spring when I work in the garden. You see, Dad died in his garden while he was working the soil. He always wanted to die that way, garden boots on and all.

Perhaps his care for the soil has also made me come to appreciate the fruits of the soil a bit more. Gardening was his hobby, yet he knew the earth's potential so well.

That kind of knowledge about the land is transformed many times over in farmers across the country. They have come to know what their land can produce, they know its limits, and they don't go beyond those limitations for production's sake.

There are two articles in this issue relating to the use of land. One is the editorial by Elbert van Donkersgoed above and the other is by John Kolkman about the demise of good agricultural land on the outskirts of Edmonton. Both men represent Christian Farmers' Federations across Canada.

They talk about land use policies and stewardship. To the farmer who tills the soil, either with a spade or a plow, both of those words translate into plain, common sense. Dad would have liked what they're saying. He would also have appreciated the fact that these organizations are relating Christian principles to governments and other farming organizations. He would have called that "witnessing" ... and no-one can be opposed to that.

Policy-making and land use strategies would not have been Dad's forte. He knew the feel of the soil, the texture of the Dutch pole beans and the most appropriate time to plant endive.

We need organizations such as the Christian Farmers' Federations of Ontario and Western Canada to transform the knowledge which flowed from those soiled hands into cast-in-stone documents which can be devoured by governments and bureaucracies and organizations in a language which only they might understand.

Calvinist Contact

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Letters

Be wary of joining World Council of Churches

Dear Sir:
I would like to take issue with a trend I found in Calvinist Contact of May 28, 1982. In two articles the Christian Reformed Church was urged to join the Canadian Council of Churches and the World Council of Churches, and taken to task for not having done so a long time ago.

Particularly in the article of Dr. Harry Boer a rather sarcastic language was used. ("The Christian Reformed Church has no ecumenical identity. She is so concerned about her orthodoxy that she forgets about her ecumenical character. She confesses one holy catholic church but she would rather have not much to do with it." "The ecumenicity of the Reformed Ecumenical Synod consists in ... speaking brother to sister").

The conclusion of Dr. Boer was: "The first duty of the church is not to be orthodox, but to be what she is, namely **the church**."

I was amazed about the naivite demonstrated in putting forward such a false dilemma.

Imagine someone saying: "The first duty of a teacher is not to prepare himself for his lessons, but to be what he is, a teacher." Or: "The first duty of a parent is not to educate his children, but to be what he is, a parent."

Anyone knows that such a dilemma does not hold water, that both terms do not exclude each other. The same is true with respect to the judgment pronounced by Dr. Boer on the Christian Reformed Church.

What is orthodoxy? It is simply "guarding what has been entrusted to us" (1 Tim. 6:20); or "guarding the truth that has been entrusted to us by the Holy Spirit who dwells within us" (2 Tim. 1:14). I fear that Dr. Boer confuses orthodoxy with orthodoxism, but that is quite another matter.

As far as the World Council of Churches is concerned, it is a well known fact that recently the Salvation Army withdrew from that body because of its financial support to guerrilla activities in the south of Africa. And there you have the point: this "ecumenical" body is always busy with many political and social activities, except really repairing the breaches in the walls of Zion.

The essential points of the Christian Gospel, known from God's Word revealed in Scripture, and confessed in the Apostolic Creed, are mainly bypassed. Those essential points seem to be (as we could read in the first article I referred to, under the headline: Legge heads Canadian Council of Churches): general disarmament and world peace.

Some years ago one of my friends visited a worship service in an American church. All persons present were asked to arise and to recite the Apostolic Creed. But first the minister spoke some words. He said: "I have observed that some of our members refuse to stand up and to speak the words of the Creed, because they do not agree with the article on the virgin birth. I would invite them to stand up and speak these words, for unity's sake. They may interpret the words as they like."

That is the ecumenical language we don't like in the Christian Reformed churches.

Dr. Louis Praamsma,
Brampton, Ont.

Editor's Note: Dr. Praamsma is indeed correct that the Christian Reformed Church, and any Reformed denomination for that matter, should be cautious in any attempt to join the WCC. The views expressed by Dr. Boer in his article were his own and not C.C.'s.

Keep women in their rightful place

Dear Sir:
I was shocked, when I read the Editorial (May 7, 1982) by Anne Hutten. Why does Calvinist Contact try to get us prepared for women in office?

Thousands and thousands of dollars are wasted by our Synod and study committees concerning this subject. Why not simply obey the "Word of God?" I am a woman, but have never had any problems when only men are chosen each year as elders and deacons.

There are so many other things, which we can do for the Lord, without being office bearers. God in His wisdom created men and women different which is so beautiful. He has a different task for men and women. Does this offend us? Do we want to be wiser than God?

He chose men to write the 66 books of the Bible, also He chose men to be priests in the temple service. That is the Old Testament? In the New Testament, Jesus chose 12 men to be His disciples. The 70 who were sent out by Christ were men. The 12 apostles were men. We can go on and on. We pray that the Christian Reformed Church will keep women in their rightful place where God wants them to be. Let us obey Him and be living members of His church.

Henny VanderKuylen,
Gowanstown, Ont.

Wants good, solid preaching

Dear Sir:
Not so long ago Rev. Lambertus Mulder had an excellent article in C.C. on what the duty and expectation should be of a minister.

In C.C., April 9, Dr. H. Algra, after listening to 8,000 sermons, also had a nice comment about two ministers, and wanted to share this with us.

It was in Dutch, but the following came out of it. A minister is servant of the Word. He has to bring a message from the Lord, and not one self-made. This requires study of the Bible, and nothing else.

Dr. Algra made it known that, through 8,000 sermons, he still is confronted every day with something new. A minister who loves his congregation does not talk and preach what they want to hear. This would be cheap and neglect the demands which God has given him.

Then Dr. Algra mentioned an old minister, who always had a full church, despite the fact that he was not an orator. But that old minister had the answer. He kept his sermons simple but all had a central theme: "The poor sinner and the riches we find in Christ". He and the listener never got tired from this.

I just read that Rev. U. Steward celebrated 75 years of being a minister, and is 100 years old, (Seaforth, Ont.). His secrets were faith in God, love for God, and service for God and others.

However, sad to say not all ministers are cut from the same wood. In the same C.C., we find an article from the hand of Rev. P. Mantel. In the half page he needed, there was not one word of praise. He started out by knocking most sermons, and thus fellow ministers, and his congregation as listeners.

It is all dead in the C.R.C. People come to life after service but don't talk about it. My experience is that there is reaction upon a good sermon, and when something was not clear, there will be an explanation from the pulpit or bulletin. But if there is nothing in a sermon, there would be no talk. But Rev. Mantel has the answers to perk us up. He gives a list of dos and don'ts. I have a problem, and it is this.

At no time did Rev. Mantel mention his task and duties. It all had to be done by the congregation. In case the reverend does not know it, we do not come twice to church on Sunday to hear what the minister or some members have to say but rather what God has to say through his servant, apart from our thanksgiving. We do not come to church to live it up. We have plenty of time for this during the week. Well, I will stick with Rev. Mulder and those ministers mentioned by Dr. H. Algra. I cannot place Rev. Mantel, and it seems the writer of 1982 C.R.C. yearbook cannot either, because he put a question mark behind his listing.

D. Beintema,
Lethbridge, Alta.

Keep the Sabbath day holy

Dear Sir:
I like to react to the front page article in the C.C. of April 9, 1982. It made me think quite a bit (maybe it was written for that purpose) and quite a few thoughts came to my mind. One of them is that we as C.R. people seem to have such a hard time with the Sunday — how to spend it properly — what we **can** do and what not. Why? Because of the commandment "Keep the Sabbath day holy" (Ex. 20:8-11)?

When God created heaven and earth, He closed off every day of creation: "It was morning, it was evening, another day." The seventh day God rested, He blessed it and made it holy, because He rested. He never closed it off! Just as God rested on the Sabbath and made it holy, the Israelites were to rest on the Sabbath and keep it holy.

God never closed off the Sabbath day! Does this not mean that we are living in God's Sabbath? Does not everything in Genesis and Exodus point to the glorious Sabbath rest for God's people?

Are we not living every minute of our life in God's Sabbath rest? Are we not called to live holy before our Lord all of our life? Does Sunday require more holy living than a Saturday? Are some of our actions not suitable for a Sunday?

Do I make no difference between the Sunday and the Saturday? Yes, because on Sunday we meet as God's people to worship Him together and we need this for our encouragement. (Heb. 10:25). But does this make the day holier? Hopefully, it makes me holier, but isn't every day supposed to bring me closer to God? Does holy living mean following a good principle or does it mean becoming more Christ-like?

I admire the Van Der Molens for fighting for their convictions and principles, but does this mean that exactly the same problem has to be my fight?

Mrs. Van Der Molen was talking about the lack of support from friends and fellow church members. But does supporting each other as brothers and sisters in the Lord mean we have to agree on all our "social principles"? Unless, of course, we know from God's Word what He wants us to do. Is that what unites us? I cannot tell, Mrs. Van Der Molen, what to do, it has to be your decision. It's your responsibility towards God, yourself and your son. I can only support you in making a decision which is honest to your convictions and principles and to your God; a decision that gives you peace.

Mrs. E. Tiemersma,
Newmarket, Ont.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* Classifieds now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge.
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Church

Hand clapping in church?

At various times the congregation responds by clapping after a musical contribution during a worship service. As a congregation and consistory we appreciate the different people sharing their musical gifts with us. However, some of the people for whom we clap find the response somewhat of an embarrassment. Also, from some of the family visits this season came the request that we refrain from clapping after musical contributions.

It should be noted that consistory discussed this matter quite some time ago. From the discussion it appeared that to some people the clapping makes the musical contribution like a performance whereas others say that the clapping can be seen as a response of thankfulness for talents God has given. No decision was made by consistory at that time.

Consistory has now, along with family visit requests, also received a request from the Music Committee that this practice of clapping after musical contributions during worship services be discontinued. Consistory has reconsidered the matter and granted this request. It kindly asks the congregation to refrain from clapping after musical contributions in our worship services. This does not mean that we may never clap in church. Of course, we may, and that has been done on various occasions. Neither does consistory want to discourage spontaneity.

We would like to add yet that if and when you have really received a blessing from certain contributions in our services, that you thank the people personally.

Finally, all praise goes to God for different talents he has given to us since he is the giver of all good gifts.

Grace Chr. Ref. Church,
Chatham, ON

When you join this congregation

Council adopted the following new policy with respect to membership transfers received from other Chr. Reformed churches (other than student transfers): All members will be visited by council members before accepting their memberships to determine the following: their reasons for joining West End; what they perceive to be their gifts which can be used for the upbuilding of the church; and to determine their reasons for not joining a church closer to their place of residence (if such is the case).

West End Chr. Ref. Church,
Edmonton, AB

Boys Alive reaches out

Just a note to let you know how one of our evangelism projects is going. At present our Boy's Alive Club has the privilege of teaching God's Word to 25 boys in our community. The boys are responding very well to the program being provided to them. Fortunately we have capable leaders and helpers who give their free time in preparing Bible lessons and crafts to keep the Club interesting. We ask for your continual support and prayers for this worthwhile cause in bringing children closer to God's kingdom.

Yours in prayer,
The Boy's Alive Leaders,
Maranatha Chr. Ref. Church,
Woodstock, ON

Request to change Day of Fasting

Several overtures were adopted at the March meeting of Classis B.C. One was to overture Synod to change the date of the Day of Prayer and Fasting so as not to interfere with the observance of Reformation Day at the end of October. Another overture was to appoint a committee to study the possibility of establishing a special home in B.C. for troubled and/or delinquent children, to serve them with the love of Christ, rather than the neutrality approach of Human Resources.

Chr. Ref. Church bulletins
in B.C.

Oh, to shop in Nigeria!

Friends, please continue to pray for all our missionaries here in Nigeria as well as others world wide. Pray for my work here that I may be effective in showing my students and staff true covenantal living in all areas of life. Pray for our church schools. With the rising costs for fees (tuition), many parents cannot afford to send their children so they send them to government schools. May God continue to strengthen and bless you in your mission task at home!

Incidentally, I went shopping in Cyrill's Supermarket and what bargains I found there. I thought you'd like to know:

- jar of dill pickles at $10.95 (26 oz.),
- jar of apple sauce at $12.40 (25 oz.),
- 4 lbs. of rice at $13.20,
- can of cherry pie filling (apple too) at $5.45 (21 oz.),
- 1 box stale Rice Krispies at $6.40 (250 gm),
- 1 pound tough beef or pork at $4.00,
- dozen eggs at $4.00,
- 1 apple $2.00,
- fresh coconut $.75,
- toasted caterpillars $.50 for a handful,
- bush rat — a delicacy — $3.00 for a fat one, and
- small can of waxy process cheddar cheese at $10.50.

In Christ's love,
Leny Tenijenhuis,
Nigeria

Pastoral Pondering

"Every-member evangelism"

The congregational evangelism training program in Meadowvale Church in Mississauga recently was attended by a number of participants from as far away as Cochrane, Clinton, and Belleville. As your pastor, I must say that I have benefited a great deal from the sessions conducted by Rev. D. Hart and Rev. H. Lunshof. We all learned about the challenges as well as about the pitfalls of door-to-door evangelism, the need to spell out our own faith in concrete terms and to share it with others in a natural way. We were faced with the challenge to make evangelism a way of life. We met canvassers who go from door to door one evening a week. Two of them whom we came to know, themselves were visited by a team of door-knockers a few years ago, and now go out to share the gospel that changed their lives.

Canvassing the neighbourhood is like learning to ride a bicycle. It does not seem to be all that hard, until you have to do it yourself and find the right words at the right time. We canvassed over 60 homes in the evening, two trainees with one trainer.

But canvassing is more than a hobby. The primary task of the church is to have every member evangelize. A church that is stuck with the gospel and does not know what to do with it grows stale. A church that has learned by the grace of God to share the gospel in a meaningful way finds itself revitalized in the process.

We went to Meadowvale to learn but we did more than that. The training program was an enriching experience for our faith as well, and in the course of the week, we developed strong ties of fellowship with our teammates and established ties of friendship almost overnight. "The bell that brings people to the church is the doorbell."

Rev. P. van Egmond,
Rehoboth Chr. Ref. Church,
Toronto, ON

Church News

Christian Reformed

Classis Hamilton

Classis Hamilton convened in Grimsby May 12, 1982. Chairman of the day was Rev. John De Vries of the Fruitland church, who kept things moving very well to day's conclusion around 9 o'clock.

For the first time, the new Fenwick congregation sent delegates to classis, having been recently organized out of the Wellandport church. These were appropriately addressed and welcomed.

Clerk Jongsma reported on the incoming correspondence. The Board of World Missions is dealing with the Dominican Republic situation where first contacts were laid through the Trinity St. Catharines church, and we await developments. The Historical Committee reported upcoming anniversaries of various churches, the 25th for York and Simcoe, the 50th for Sarnia, 75th for Winnipeg, and several 100th birthdays, but this latter only in the States. May these churches have meaningful celebrations.

Ministerial credentials of retired Dr. Louis Praamsma were transferred to Brampton Immanuel.

The Home Missions Committee report indicates that this committee is active in assisting and promoting evangelism activities. Two seminars are planned for this fall, a Discover Your Gifts seminar on September 18 in the Smithville C.R.C., for both pastors and members; and then there is the annual Home Missions Committee Seminar in the end of November, also in Smithville.

The Student Fund report revealed that four new students are receiving aid while training for the ministry, and thus the Lord of harvest hears our prayers for sending forth reapers. We may emphasize the great need in this area, especially for foreign fields which are open, waiting for workers.

The shortage of pulpit supply is indicated by the busy schedule of our classically approved exhorters. Mr. John Top's licensure to exhort within the bounds of our classis was renewed.

We had the usual church visitation report. And counsellors of vacant churches reported, some of them with good news about pastorates soon to be filled: Rev. Sieds Vander Meer coming to Welland, Rev. Harry Vander Windt coming to Dunnville, and Rev. Daniel De Groot (an import) coming from Rock Valley, Iowa to St. Catharines Maranatha.

For the Board of Publications, Rev. Jacob Kuntz gave his final report, having completed six years on this denominational committee. This brother fairly glows with enthusiasm for the many materials published by this committee, including the new "Friendship Series" for mentally handicapped children.

The Campus Committee presented a lengthy report on the activities of Chaplain Aren Geisterfer which the Lord is blessing well.

Special mention should be made of "A Suggested Youth Elder's Task Description" from the Youth Council of Classis Hamilton. Consistories and youth elders do well to consider this task description, which fills a real need and can be a great blessing in the work with our youth.

That which was last was not least — three overtures dealing with the Council of Christian Reformed Churches in Canada. There was concern about whether the Council understands its mandate, whether it is going beyond its mandate. There was criticism of the Proposed Submission to the Government of Canada (supplement 6H, pp. 84-93, Acts of Council, November, 1981). These overtures created a bit of stir, a few sparks flew. Understandably, in the face of strong differences of opinion whether such testimony is the witness of the church as organism or as institute, whether by the members in their office of believers and citizens, or whether also by proclamations from ecclesiastical assemblies.

Furthermore, the content of the Proposed Submission aroused considerable criticism and resentment, some judging it as permeated with "horizontalism", "the proclamation of Jesus Christ is conspicuously absent from the report," "notions of universal brotherhood of men ... God as full of love and compassion, but without wrath." Also that "the scope of the proposed submission is beyond the scope of the church itself and tends to direct the attention and energy of the Church from its main task: preaching the Gospel."

Time failed to deal fully with these overtures, which were placed in the hands of a committee to report at the September classis. In the meantime, the committee of Council working on the Proposed Submission to the Government does well to hear the evaluations and criticisms of the church before presenting such a submission. Nor, it was expressed, should the church speak in areas beyond its competence (concrete Latin American political situations, f.i.), etc. Next classis in September ought to be interesting, when we will meet in York.

Rev. J.W. Van Weelden,
Reporter

Called

— to Essex, Ont., Rev. C. Pool of Tillsonburg, Ont.

— to Holland Marsh, Ont., Rev. D.C. Los of Woodstock, Ont.

— to Toronto (Rexdale - Fellowship), Ont., Rev. Richard Vanden Berg of Forest, Ont.

Declined

— to Lindsay, Ont., Rev. C. Pool of Tillsonburg, Ont.

— to Newmarket, Ont., Rev. R.G. Fisher of Chatham, Ont.

New clerk

Thunder Bay (First), Ont. — Mr. R. Bolt, R.R.#3, Thunder Bay, Ont.

New address

Rev. H.A. Vanderwindt, R.R. #2, Diltz Rd., Dunnville, ON N1A 2W0, effective June 24.

Classis Huron will meet in session September 15, 1982, D.V. All materials must be in the hands of the stated clerk by June 30 because of summer schedules.

Bernard De Jonge, S.C.

Classis Huron meeting in session May 12, admitted Candidate Graham Morbey, pastor to campus students at Waterloo, to the ministry of the Word and Sacraments in the CRC. He is called by the Waterloo CRC to this ministry. May the Lord bless him. Synodical deputies of Classis Quinte, Toronto and Chatham concurred.

B. De Jonge, S.C.

Classis Huron meeting in session May 12, granted the request of the Waterloo CRC to concur with the granting of emeritation of Rev. R. Kooistra, effective September 1, 1982, because of age 65. As Classis we are thankful for his counsel and ministry among us for many years.

B. De Jonge, S.C.

Correction

The address of Chr. Ref. World Missions worker, Coba Koene, given in the May 14th issue should have been Choluteca, Honduras, Central America and not Choluteca, Mexico.

Church

"Blessed to be a blessing" – The Bethel Bible Series

by Irwin DeVries
C.C. correspondent

The Bethel Series is a two-year course designed to give an in-depth training in scriptures to lay instructors, some of whom will in turn teach the Bible to other members of the congregation. It is published by the Adult Christian Education Foundation in Madison, Wisconsin.

The course has been translated into nine different languages, and has been used in Japan, Korea, Australia, Germany, Thailand, the Republic of China, Brazil, the U.S. and Canada. Since 1961 over 100,000 instructors have been trained, and more than one million students have studied under them.

"It's a bit of a myth for people to say that to be reformed you have to be informed" — Rev. Henry Numan

Early this year a Canadian office was established in B.C. and at present 116 churches, comprising numerous denominations, are using this course in Canada. As of last year, approximately 20 Christian Reformed Churches were using it in the U.S., and January of this year Vancouver First became the first Canadian C.R.C. to adopt the series.

After he first came across the course — quite by accident — Rev. Henry Numan, pastor of the church, was thrilled by its possibilities. He perceived a need that the course could fill. "It's been a bit of a myth for people to say that to be reformed you have to be informed," he told Calvinist Contact. "That may be true for a certain segment of the population, but I also find that there is often a gross lack of biblical knowledge and understanding."

Although the reformed Christian community places much emphasis on Christian education and on high school and post-high school Bible study, there is often an understanding that once people have made profession of faith they can stand still. Numan felt that the Bethel Series could provide an upgrading and a further understanding of the richness of the Word of God. He also found that pastors could benefit from such a program.

"Some ministers I spoke to found it unnecessary. But this course has a methodology laid out, and I don't think we always have the proper methodology to go through a consistent Bible study program as lengthy as this one." The Board of Publications agreed that the series was suitable to fill this gap in the curriculum at the present time.

Numan was impressed by the course because of its sense of unity through the covenantal aspect. "Even though the course may use different terminology, the sense of the covenant is the consistent theme. The course is Lutheran in origin, but is certainly very applicable in our own context."

The class meets once a week and begins by reviewing major biblical concepts presented in the course. There is room for discussion and questions. A fair amount of memorization is involved, and Numan approves. Although several years ago memorization was considered passe, he says, "it is still very beneficial for people to put certain aspects of Scripture to memory." The concepts "help individuals to understand not just verses, but the basic over-all content of the various books of the Bible." The memorized concepts form a framework for discussion of the focus and direction of the biblical narrative.

The format, though carefully planned, is flexible. "I can choose to disagree with or to supplement the material. If I feel an emphasis is not correct, there is an open class forum and we can discuss it. That, I think, is the genius of the course: You have to build on it yourself! Numan appreciates the fact that the course is not a ready-made package with fancy visual aids and maps, etc., but is a simple, yet excellent tool for teaching Scripture.

Old Testament

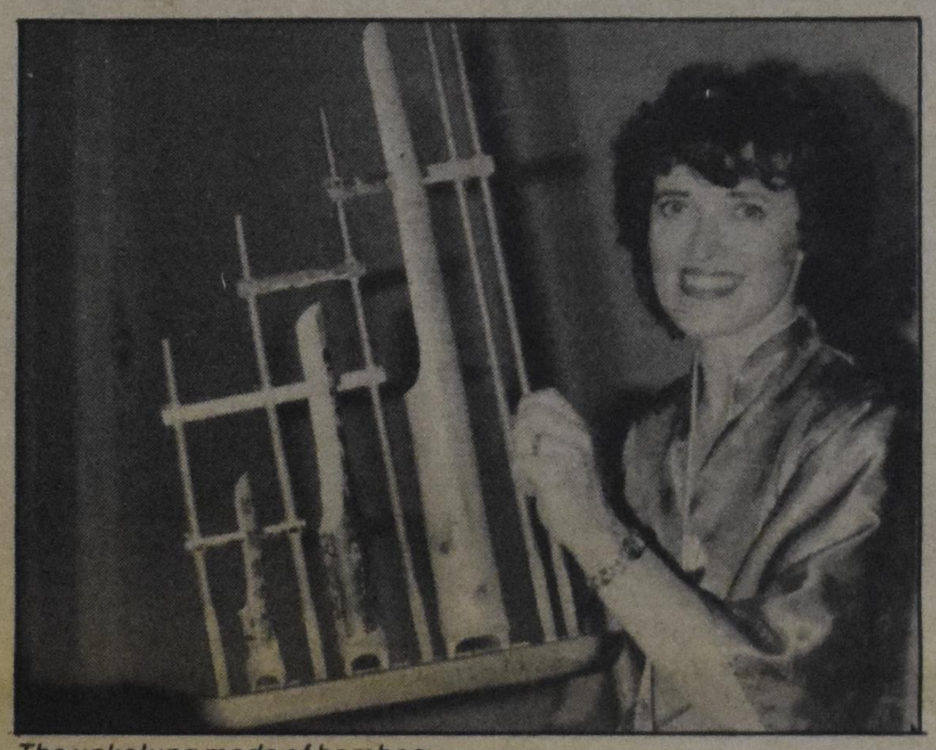
The course devotes a great deal of attention to the Old Testament, and uses the covenantal theme of "blessed to be a blessing" (Genesis 12) as a unifying message. The first few lessons are devoted solely to a study of creation. "An understanding of the meaning of creation lies at the very heart of the reformed understanding of Scripture. This emphasis in the course comes not by accident but by design — by listening closely to the Scripture — and takes the theme of creation and redemption to its fullest scope. In that sense it shows in a very keen way how life in the Lord is to be lived and how the creation is, therefore, to be used."

"In my opinion ninety percent of the New Testament escapes our understanding unless we see the words in relationship to the climate from which those words came." — Dr. Harley Swiggum

Numan finds that the course preserves the unity of Scriptures and avoids the pitfalls of isolation of texts. "We're called upon to preach the whole Word of God." In contrast, many radio and television evangelists today "make a heyday of Scriptures." Courses come and go, but, he says, "now that I've worked with it for almost half a year, I find it most beneficial. We need a fuller understanding of what the Scriptures have to say about our lives — not only for the sake of our own knowledge, but so that we can have something to say to the world."

The author of the series, Dr. Harley Swiggum, recently gave an address in Vancouver. During his stay here, he spoke to *Calvinist Contact*.

Swiggum, a tall, lanky Norwegian, with a weathered face, is an ordained Lutheran pastor. Born and raised in southwest Wisconsin — Lutheran country — he studied at Luther College in Decorah, Ohio, and later at Luther Theological Seminary in St. Paul, Minnesota. He now serves full time as president of the Adult Christian Education Foundation, a non-profit organization operated by a multidenominational board. The Foundation was established in 1961. Although his principal work has been the Bethel Series, he has authored four other Christian courses.



The unkalung made of bamboo

The course grew out of a need Swiggum saw in his own parish, whereby very few adults were involved in serious Bible study while the young population was rapidly expanding. He prepared a course to train adults to teach in the church, and it spread rapidly from there to become an international ministry.

"People have a deep desire to know more about the Bible," Swiggum said. "To many people the Bible is something of a mystery. Lay people want to know how to articulate their faith and how to apply it in situations in which they find themselves."

In writing the course he believed it was vital not to negate the Old Testament. "So many biblical studies start with the New Testament, and that's like beginning at the end of a novel. In my opinion ninety percent of the New Testament escapes our understanding unless we see those words in relationship to the climate from which those words came."

He designed the series with the intention that a great deal of discretion be left to the instructor. "You can make this a busy game, where you're just learning rote. But that's not the objective. The concepts give you a springboard so when you start discussing biblical themes in class, the themes will come back at the right time." The instructor must bring to the class "his or her own biblical insights."

Swiggum also believes the course meets a need in many pastors. "A lot of clergy feel frustrated in their biblical understanding. Although I don't want to generalize too much, we're not always biblically trained in seminaries; we're trained theologically. Many of us feel a bit as if we're walking on eggs."

Covenant

The course is used with many different denominations, and Swiggum believes its format is conducive to different approaches while it maintains certain emphases. For instance, its emphasis on the covenant is pronounced and deliberate. "To me, the Abrahamic covenant is the unifying theme of both testaments. All the prophets, for example, have no meaning to me unless they can be seen as the instruments God used to bring the people back to the covenantal concept. It just ties the whole sixty-six books together."

The extended study of the concepts of creation in Genesis was with purpose also. "We're dealing with a western individualistic salvation, but when the Hebrew talks about salvation, he is not only talking about God saving the person, but the whole cosmos." Creation is also important in the study of the New Testament. "To look at the book of Romans apart from the book of Genesis is ridiculous. Romans comes to life when you see it against the Genesis account. The book of Revelation is a restating of practically every Genesis theme, but if you try to take Revelation by itself, you make mustard out of it."

In his well-attended Vancouver address, Swiggum looked at some of the influences of modern culture on Christianity today, pointing out that "our cultural system is having a devastating effect on Christianity." He described how Christians can unwittingly absorb the secular message and incorporate it into their own lifestyles. "Culture is a powerful force in determining what we think is valuable."

"When the Hebrew talks about salvation, he is not only talking about God saving the person, but the whole cosmos." — Dr. Harley Swiggum

Swiggum outlined the individualistic nature of much Christianity today, and showed how various distorted ideas have taken root. One common idea is that "God is good for business" — that God is there primarily to promote our financial wellbeing. Then there are those who take the prophecies out of context and make wild predictions that virtually make a mockery of the true Christian message. This comes about when we "distort the historical climate in which the words (of the prophets) were spoken." Another distortion, preoccupation with end times, "takes attention away from here and now."

Harley Swiggum is accompanied on his speaking tours by the Unkalungs, a group of women (many married and with families) who sing and perform on bamboo instruments from Thailand called unkalungs. The women have received wide acclaim for the excellence of their performances. Their appearance in Vancouver was their first in Canada.

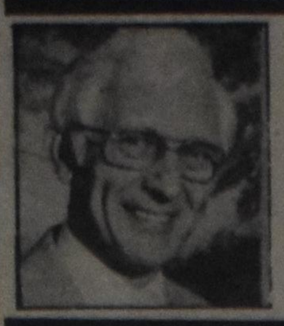
"Culture is a powerful force in determining what we think is valuable." — Dr. Harley Swiggum

In summing up what it means to live as a Christian, Swiggum said: "I am here not to make converts; I am here to be a servant." Our first duty, he said, was to live as a faithful servant to the Lord, and others will in turn be blessed.

Blessed to be a blessing.

* * *

The first clinic for pastors who wish to teach this course to trainers will be held in Courtenay, BC, in April 1983. Information can be obtained from Rev. Dorne Cornish at the Adult Christian Education Foundation of Canada, 250 Beach Drive, Comox, BC V9N 5C3 [Phone: 604-399-3533].



William R. Rang

Skylights

Are you licensed?

The man who repaired my car had to learn his trade and pass an examination before he could consider himself a mechanic. The chap who talks to me about Grecian Formula needed a/ licence to practise barbering. In order to drive a car, I needed a certificate indicating my proven ability in manouvering a vehicle around curves and such.

Yes, we need licences and diplomas for almost every profession, trade, or skill. Yet nobody needs a licence that allow him or her to parent. We were not trained to nurture our children. We did it by trial and error, mainly by error. We know what our parents did wrong but cannot correct it as we nurture our own children. We know what they did right, but realize that times changed making old methods really ancient and outmoded. No wonder that we have child welfare workers, child psychologists, child psychiatrists, remedial teachers, youth elders, group homes, and the lot that we neither knew or needed a generation or so ago.

Parents were not trained to parent. It is not surprising that they worry about progress at school, social behaviour, adjustments, peer pressures, and especially about their children's relationship to the Lord.

Yet parents possess the most effective child-rearing tool on earth and they ought to be experienced in handling it. It is called prayer.

The poet of Psalm 27 had learned to pray for one thing only. He asked that he be permitted to dwell in the house of the Lord and to behold His glory. If we were to summarize it, we could say that he desired to be engulfed by God.

Parents who handle the tool of prayer for their children's sake should ask that the Lord engulf their children. In fact it is the only thing they need ask. The Lord promised to add all other things to it (Matt. 6:33). They are His bonuses.

Experience at the throne of grace is the Christian parent's licence to parent.

Are you thus licensed?

Homestead provides halfway house counselling

John Zwaagstra

Jim descended the steps which led out from the city's secluded psychiatric hospital. Along with his father he walked towards the awaiting taxi. The rear door received them and with obvious impatience the driver sped the car away.

Jim looked back at the forbidding walls of the building that had held him captive. It had been the object of his hatred for the past two months but now as that familiar window fell away from his field of vision he began to feel a gripping anxiety overwhelm his entire body. In spite of the mental torment he had endured at the hospital it was still an environment that he understood. He had felt a strange sense of unity in being with others that like him had been shunned by the social structure of the outside world.

Jim wondered if perhaps this time he could pretend to be part of the "normal" world. Could he play the roles expected of him or would he be labelled as unacceptable and sent back to reflect upon his inadequacies? Who was he in relation to the child of God that everyone kept telling him he was but never quite made him feel that way? His family and his pastor had come to visit him during his stay at the hospital. He sensed their sympathy for him but this only served to reinforce in his mind that he was a reject of the world.

There are so many individuals like Jim who find themselves suddenly released from psychiatric care and expected to immediately stand on their own two feet. Even after their official release they are not convinced in themselves that they belong in the fast moving outside world. They need time to steer their minds in the direction of positive thought processes which will enable them to become socially confident and acceptable human beings.

Society itself is not willing or patient enough to guide them through this often very slow transition. Therefore, there exists a special need for an organization whose efforts are devoted towards working with such people.

Homestead is a group home which was established in Hamilton, Ontario to fulfill this particular need. It is a home designed to provide an environment that is conducive to emotional and spiritual growth. Christ-centred living is the key ingredient that makes Homestead able to achieve this goal.

Homestead is presently staffed by two houseparents, and weekend relief staff. A large, rambling house on Locke Street, Hamilton provides the dwelling in which the seven residents and staff can live and interact on a full-time basis. Each resident is encouraged to learn every day life skills and if possible to seek outside employment. Mealtimes are held together and the residents take turns in the preparation of food and cleaning up afterwards. Volunteers aid in the instruction of special activities such as sports and crafts.

The Homestead makes a special point of educating the residents in personal devotions and prayer. As a Christian organization Homestead believes that God is the author of mind, body and soul. Just as He is able to heal the body and soul, God can also heal the mind. On this basis, therefore, Homestead believes that it can do so much more for those that suffer from mental illness. What better means could there be to present such individuals with the value of life than to stress a life dedicated to God? This is a view not presented by secular organizations.

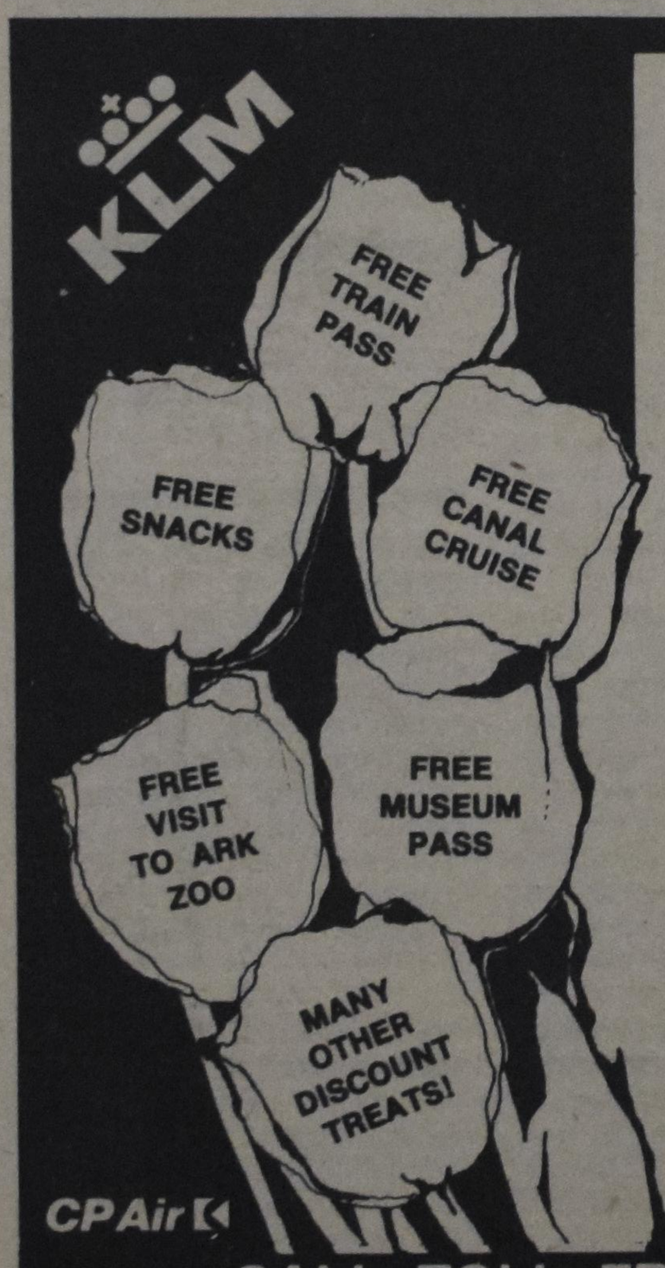
Visitors are always welcome at Homestead. Interaction with people outside the home is one of the most beneficial therapies for a person who is insecure about himself. Everyone needs to know that someone cares about him enough to pay a visit. In addition to increasing the resident's feeling of self-worth, it is also an enlightening experience for the visitor. One soon realizes that each resident does in fact have a unique personality and possesses very likable attributes. All it requires is taking time to get to know them in a personal way.

Homestead is operated under the direction of a board of directors who look after matters such as staff schedules, finances, house repairs, public relations, and resident progress reports. Since it is not government sponsored, Homestead must be entirely financed through the combined payments of the residents, families and home churches, and donations.

Frequently, social agencies request whether Homestead is able to accept additional residents. Increasing demand for extra rooms has given birth to the planning of another group home setting in the Hamilton area. It is hopeful that the government will eventually provide partial funding for this. However, Homestead will always need your financial support to maintain and enlarge their program.

Homestead Sunday, which will be held on June 27, 1982, will allow many of the local churches the opportunity to contribute in this respect.

Remember Homestead in your prayers. Drop in and see for yourself the progress that can be made through God's direction in a group home. It's an exciting ministry that you can be part of in so many ways.



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People

Proud tenants in a new home

Harry A. de Vries

Gerrit and Cornelia Eikelenboom are two of the new tenants in the Holland Christian Homes Hope Tower that was officially opened in Brampton, Thursday, June 3.

As was the case with some of the other tenants, the Eikelenbooms moved into the new apartment complex from the neighbouring Trinity Tower when the opportunity came to acquire a two-bedroom apartment. The move came somewhat as a relief for them because they had been used to living in a very large house in Grimsby. The smaller one-bedroom dwelling, they found, was just not large enough, especially when visitors came to spend the night.

Why did the Eikelenbooms move into Holland Christian Homes' Trinity Tower instead of one of the senior citizens apartments closer to home, such as the Maranatha Home in Burlington or the Sunset Homes in St. Catharines? George explained in a recent interview with C.C. that they had been members of an immigrant cooperative medical and hospitalization insurance plan for many years before the insurance funds were transferred to Holland Chr. Homes with the inception of the Ontario government OHIP health insurance plan and the termination of the private program. The couple felt the choice was a natural consequence in that respect. But they had also kept in mind the fact that the new facilities in Brampton would have some limited medical care, a resident nurse, Miss ten Haaf, who might assist them with minor maladies and give them timely medical advice for the long term, should they require it.

George had suffered a major accident in 1978 in his 64th year while he was employed by a construction company in Grimsby. A dump truck had backed him into a wall crushing all his chest bones. As a result he had spent 10 days in a coma and a total of seven weeks in intensive care. Upon his return to the Grimsby home the couple decided that the house and property was just too much to handle. To cut the grass on the property alone took four hours. At that time they decided to make their move into Trinity Tower.

The adjustment to the comparatively small one-bedroom apartment did not come easy to Cornelia and there were so many new people "with so many different characters" to get used to. It took her one month to feel at home in their new residence. Now, in retrospect, she is quite happy with the move.

There is plenty of opportunity to socialize. Tuesday mornings at 10 o'clock is the weekly coffee social. "Everyone goes there," said George. But, added Cornelia, "It's really noisy," mentioning as well that she is usually one of the first to retire to the quiet privacy of their own apartment. On Thursday evenings they attend the weekly singsong which is a sort of "in house" entertainment evening. The monthly birthday party takes place the last Tuesday of the month. This time Cornelia's birthday will be one of the ones that is celebrated. Last month it was George's. She will be 78 on Saturday, June 19th. He turned 76 on May 19th. On Saturday evenings they meet with other residents for a half hour closing at which scripture is read and all the sick are remembered in prayer. Sunday afternoons they have the opportunity to worship together with some 250 at the Dutch service in the building.

The Eikelenbooms find their new environment to their liking. Though they are both well beyond retirement age, they are still quite able to move about as they wish. They have their health and they can still make use of their car, although George is careful not to catch a cold. The two arrived in Canada on June 2nd thirty-one years ago and raised their family here. In taking up their new residence they have only left one stage of life to embark on another. At ages 78 and 76 they are still relatively young tenants, considering the average age in Trinity and Hope Towers is 79. On Wednesday, June 23rd they hope to celebrate their 50th Wedding Anniversary.

Gerrit and Cornelia Eikelenboom, Holland Christian Homes (Hope Tower)

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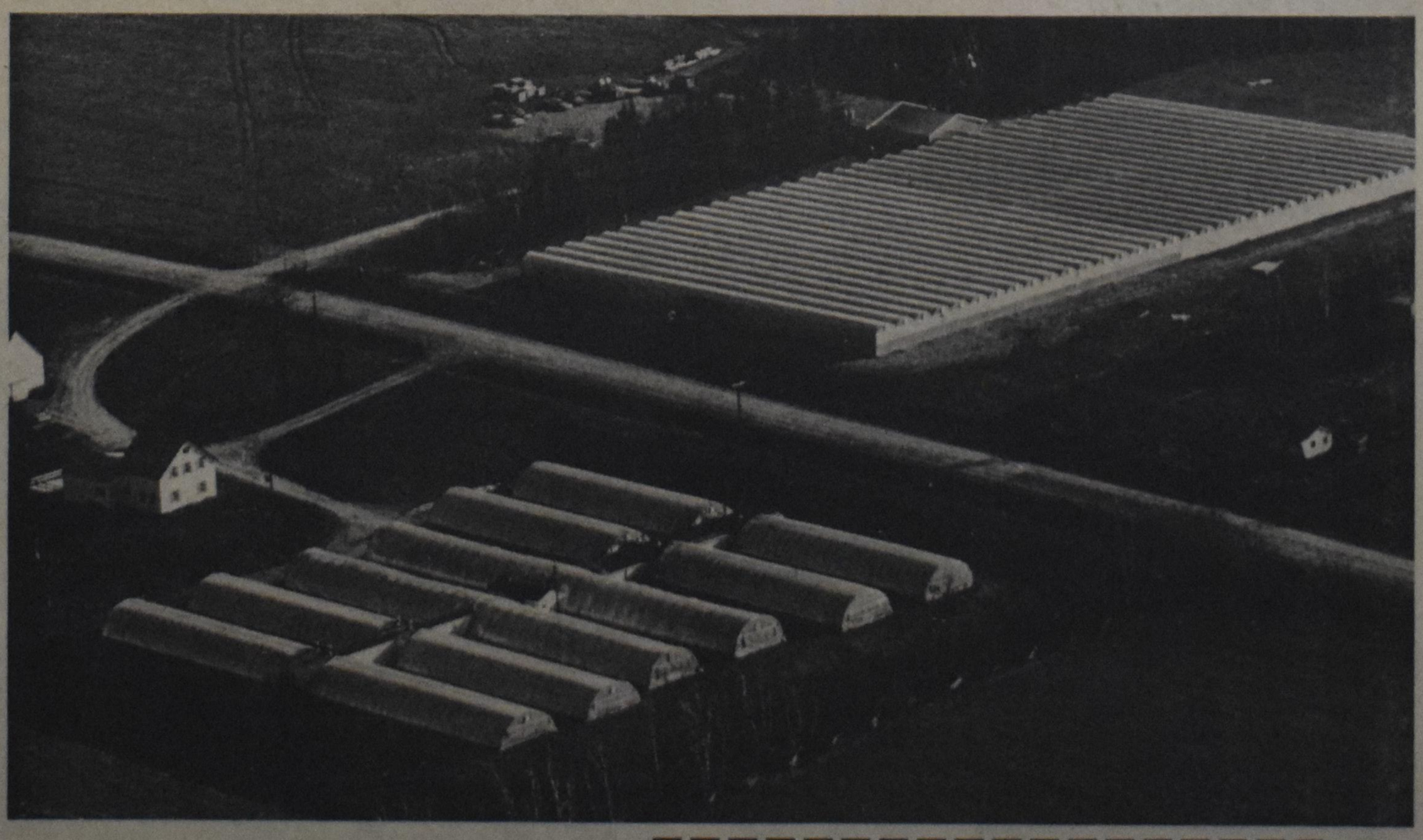

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Caring for Brampton's elderly

A.C.T. for T.T.

Margaret Griffioen

Assistance, Care and Thoughtfulness for Trinity Tower, is the name of a volunteer group in Brampton which works in the home for the elderly to provide help and social events for the residents.

"It's nice to go there and to help the older people and they are very thankful for our help," said Menny Werkhoven, secretary for the organization.

A.C.T. for T.T. began before the Tower was even officially opened. Jane Hackema, who first became president of the group was approached with the idea for such a service organization by an elder of the First Christian Reformed Church in Brampton. She in turn phoned some people about the project, so that about thirty were present for the first meeting in May, 1979. A.C.T. for T.T. now has about 45 volunteers.

"One of our volunteers looks after the sick, she visits them in the hospital and follows their progress when they return to Trinity Tower," said Mrs. Werkhoven, "That is a big job considering there are 105 apartments there."

"Some volunteers take residents shopping and some help a doctor who comes twice a week with writing down information such as OHIP numbers and other necessary information.

"We also have a monthly birthday party for those who have celebrated their birthday in the past month. We host a coffee social every Tuesday morning and arrange special banquets such as at Christmas, Easter and Thanksgiving," said Mrs. Werkhoven.

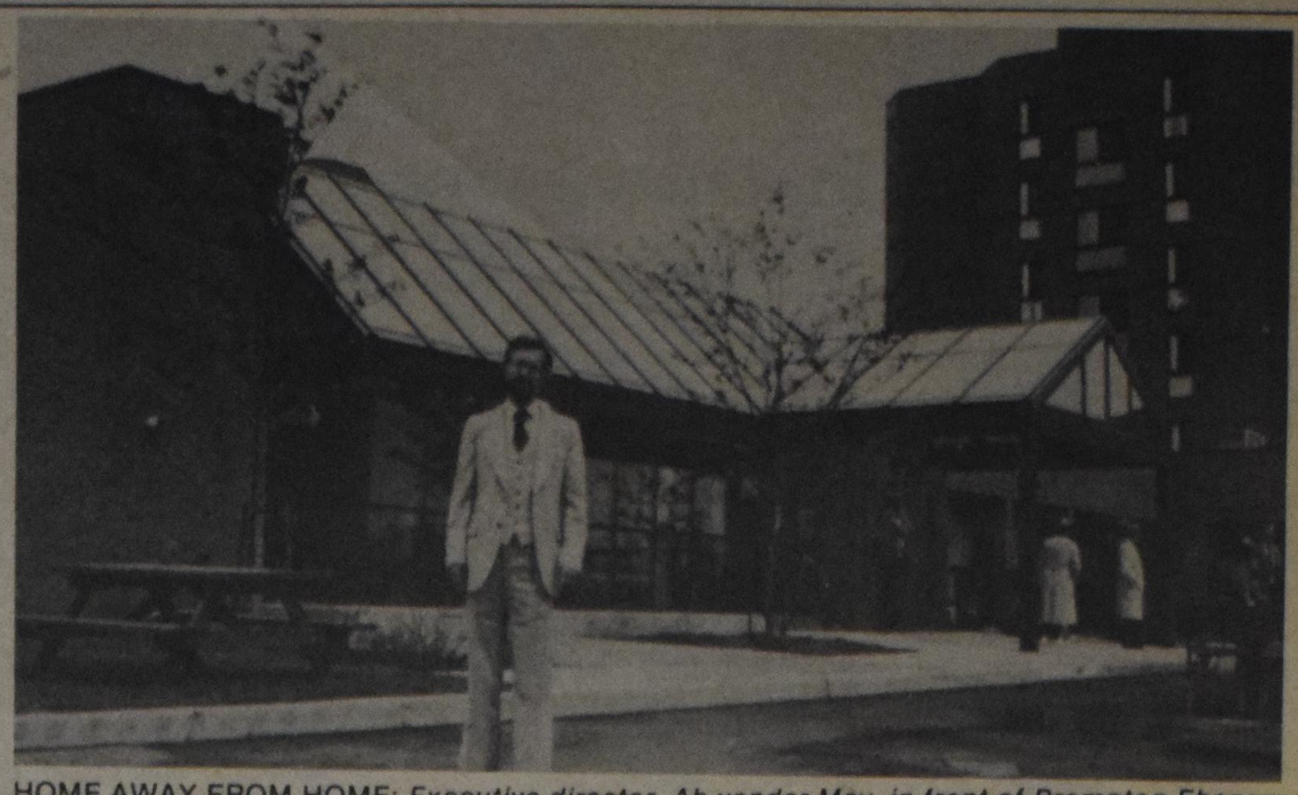
A.C.T. for T.T. is totally self-supporting. The volunteer members sold "KroningsLepels" in remembrance of the crowning of Queen Beatrix, they host plant and bake sales, sell tickets for their banquets and have a volunteer collection at their coffee socials. They also receive some private donations.

"The residents really find these socials cozy," said Mrs. Werkhoven. "We really are hoping to establish a nursing home on the premises so that when the elderly can no longer look after themselves, they will not have to leave the Trinity Tower community to receive care. They really miss their friends when they have to leave.

Most of the A.C.T. for T.T. volunteers are from the First Church, "but with the opening of the new Hope Tower, we need more volunteers because we will have 101 more apartments," said Mrs. Werkhoven.

This also means that some of the social events will have to be split into separate nights or shifts because the recreation hall cannot hold everybody from both towers, "and nearly everyone likes to come out!"

The group hopes to continue in its work to make Trinity and Hope Towers a pleasant place for the elderly to live. For more information call Menny Werkhoven at 459-3699.

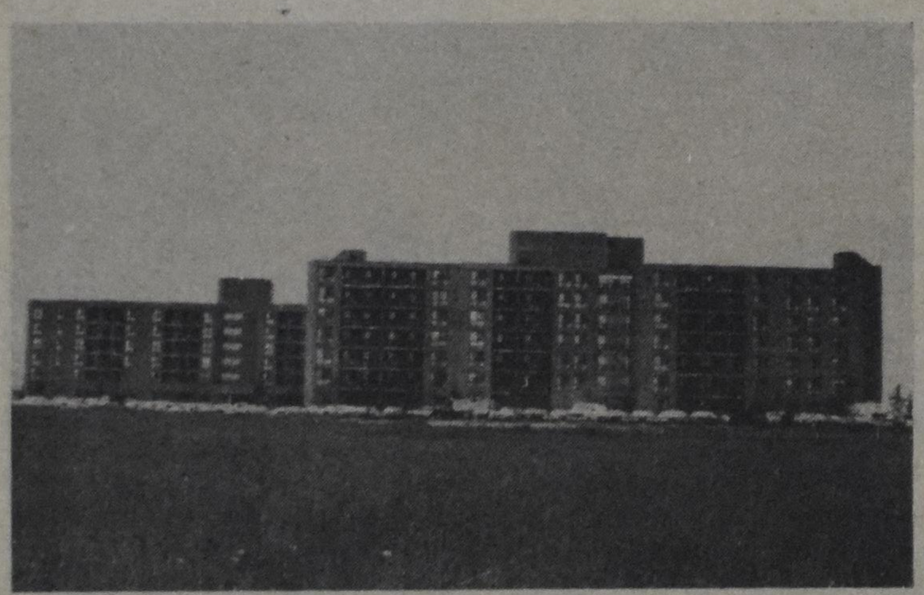


HOME AWAY FROM HOME: *Executive director, Ab vander Mey, in front of Brampton Ebenezer Centre and Trinity Tower*

Holland Christian Homes, Inc.

Fact Sheet

- Hamilton Christian Homes was organized in 1969 with the intent of providing a total housing and care program for the elderly in the Reformed community.
- An influx of funds was received from the Christian Reformed Church Cooperative Medical and Hospital Society ... when OHIP provided medical and hospitalization coverage.
- A 10-acre parcel of land was purchased in Brampton from Salem in 1977 at the corner of Steeles and McLaughlin.
- Trinity Tower was completed in 1979 at a cost of about $3 million. It has 105 apartment units of which 101 are one-bedroom units and 4 bachelor units. Rental cost is $275 or $285 for the one-bedroom units and $244 for the bachelor units.
- Hope Tower was opened to tenants in March of this year and was officially opened on June 3rd. Its 69 2-bedroom rent for about $363 about the 32 one-bedroom units for $333 each. Government assistance is available for some of those who cannot pay the full rent. ($5.00 per unit extra for parking).
- Ebenezer Centre linking the two towers is the cultural and recreation centre for the complex. It features a medical centre with 9 hospital beds for limited care, a doctor's office with a registered nurse, administration offices, meeting rooms, a lounge, a greenhouse, a chapel, a beauty and barber shop, a bank, a billiard room, a craft and hobby workshop, and a delicatessen shop. The Centre and Hope Tower were built at a cost of about $5 million.
- Faith Manor Nursing Home is phase three of the project and is presently in government hands for approval for financial backing. The Home is to contain 120 beds and will provide medical care to Trinity and Hope Tower residents within their own home, as it were.
- Financing of the entire project is done with the help of low interest loans, some at 2% and some at 8%. But the apartment complex is fully owned by the Society membership. Loans are to be paid in 35 years with the unchanging interest rates.
- Residents come from all over Ontario. About 90% of them are of Dutch background. 80% are Christian Reformed and the rest are from other Reformed churches.
- Membership in the 1,450-member Holland Christian Homes society is $25 per year or $250 for a life membership. Information can be obtained from: 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2; tel. (416) 459-3333 or 459-3334. Director Albert vander Mey is available for group talks.



HOLLAND CHRISTIAN HOMES COMPLETES PHASE II: *(top) Back view of Trinity Tower (l) and Hope Tower (r); (above) opening ceremony in front of Ebenezer Centre; and (right) Society president A.C. Mast (l) at unveiling of the plaque with provincial premier and MPP for Brampton, Premier Bill Davis (r)*

Education

Chalk Marks

by Harry A. de Vries

Mrs. Cuttriss promotes reading

Do you know of Judy Blume or Jean Little? If your nine or ten-year-old reads books, he or she will know, especially if there's a little motivation to make him reach for a new book now and then. Mrs. Cuttriss of Calvin Christian School in Hamilton urges her grade four students to develop interest in books through a reading club. When a student has read 25 books and has written a book report in the proper manner, she rewards him/her with a rocket pen, with 50 books a footpad notebook and a magic marker, with 75 a gift certificate, and with the completion of 100 she takes the pupil, who by now is hooked on books, on an exciting afternoon outing and afterwards to her home for supper. Two students have passed the mark thus far. Chadwick de Vries is up to 160 books, although he says adamantly that it's more like 190; and Cheryl Buesink is somewhere around the 150 mark. Stephen Fluit and Ruth Anne McGuirl will also be joining the 100-and-over club soon. Teacher Cuttriss promises another surprise for the four or more at the end of the year. She says that the reading club has provided a good outlet for those who don't excel in sports and has helped students' vocabulary generally.

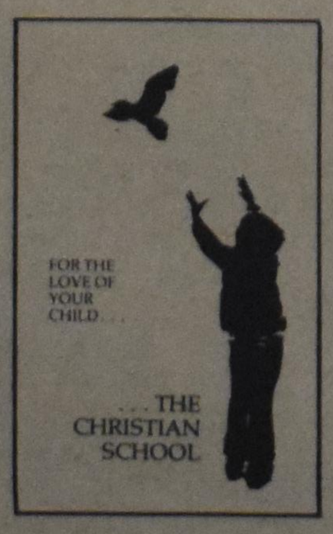
Sonya Cuttriss

Wingham Chr. High plans to open in 1983

In September, 1983, the Wingham (Ontario) and District Christian High School Society intends to open a Christian high school to serve its surrounding communities, which include Blyth, Clinton, Goderich, Lucknow, Listowel, Palmerston, and Harriston, three of which already have Christian elementary schools. But it wants to be fully prepared for the opening, even to the extent of normally erecting a new building if that is necessary. The various committees normally involved in operating a school are already in place. A capital fund drive is being organized for October to raise $250,000. The society wants to cover starting expenses so that they will not have to be included in the annual budgets, if at all possible. It anticipates that it will have to offer the grades 9 and 10 classes in a new building because suitable rental facilities in the Wingham area do not appear to be available. The movement has good community support, says society president, Dr. John vander Kooy of Harriston. The society has 180 members, 90% of which are Christian Reformed. Members from the Reformed, Mennonite and Presbyterian churches have also shown considerable interest.

Sharing the educational venture

Care to know more about the Edmonton Christian school movement? Read about it in an attractive 16-page booklet (5 1/2 by 8 1/2), prepared for those in the dark about that ethnic venture on 36th Street, on Fort Road, on McQueen Road, and on 109 Avenue in the Alberta capitol. The booklet, "For the Love of Your Child, The Christian School," introduced the basic concepts of Christian education with appropriate references to scripture in a very brief, lucid way. It speaks of nurturing children in the fear of the Lord, the Christian community within the school and the larger Christian community, of which it is a part, the relation between home, church and school, and mentions the need for the Christian focus in a number of specific subject areas by way of example. It relates the organizational aspects of the school society as well as admission requirements, finances and government relations. The attractive publication was written by Harro van Brummelen of the Society of Christian Schools in B.C. (SCSBC) and by John Vriend, pastor of the Church of the Servant in Grand Rapids and is copyrighted by the SCSBC. Schools that need to update their promotional handbook would do well to look at the booklet. For most parents it is a refreshing statement of convictions that are sometimes difficult to express concisely. The Edmonton Society for Christian Education, 13470 Fort Rd., Edmonton, AB T5A 1C5 is the publisher.



A Christian school within the public system

Sandra Anderson is vice-chairman of the Calgary Board of Education who sought to create a Christian school within the public school system. Calvinist Contact recently interviewed her.

C.C.: Could you tell us a bit about the history of Calgary's Board of Education's decision to allow for diversity in education in the city?

Anderson: In 1976 the board decided it wanted to bring under its jurisdiction four private schools. Two of them were Jewish schools, one was an alternative high school for young people who tended to drop out of society or not fit into the traditional high school and another school was a school without walls which has since folded its doors because of lack of parental support. About that time a group of parents with which I was involved began dreaming of a Christian alternative school and we fought the good fight over a period of a couple of years and the Logos School came into being. It has since been joined by a native Indian school called the Plains Indian Cultural Survival School. So that at the moment we have four alternative programs. And as you can see from my description of them, two are Jewish, one is Indian and one is Christian, a rather electric group of schools, but I think it reflects a willingness to accommodate diversity within Calgary which is a very exciting concept within public education.

C.C.: It sure is. What motivated the board to go that route?

Anderson: Well, it's difficult to account for the motivations of people in the past. The present board has been rather preoccupied with a lengthy debate on the nature of public education itself. In other words, should one tolerate or even affirm structures which will allow groups which have different world views to be represented. Or should we have a public education system which reflects one traditional point of view with tiny bits and pieces of accommodation for different viewpoints.

C.C.: Does this structural accommodation allow for parental involvement?

Anderson: Very much so. These schools are very strongly supported by parent groups, both in terms of money and in terms of volunteer activity. The Logos School for example has a waiting list of 1,000 children by now and recently the board approved a second site for that school and it will be very interesting to watch what happens when a school which is very much tied with its neighbourhood and is very much the outpouring of a community spirit attempts to clone itself.

C.C.: Who controls the curriculum within the school?

Anderson: The curriculum in all our schools is basically controlled by the provincial Department of Education which has, as I understand the Ontario scene, a higher profile or a greater mandate in this area than is the case in Ontario. We have provincially-mandated programs of studies for all levels and if local boards or schools wish to produce deviations of these, they must receive provincial approval for such deviations.

C.C.: Supposing parents have a radically different view than the educational authorities within the province; do they have the right to give content to the courses in keeping with their particular view?

Anderson: They do not have the right to exclude portions of the curriculum. As an example, there was a recent discussion over the issue of creation science in Alberta and the answer of the Minister of Education to this question about the inclusion of that point of view in the science curriculum was that he felt it was much more appropriate to include it in the social studies curriculum. He was prepared to say that in the social studies curriculum, one could examine different points of view which are identified with social entities.

C.C.: But supposing the examination of those different points of view is then from a particular point of view?

Anderson: I think every examination of anything is done from a particular point of view. That is to say, that anyone who is of the opinion that the public school system's value is neutral has not observed a particular teacher teaching a particular subject. In the very choice of words, in the very choice of what to emphasize or de-emphasize, there are value judgments being made as to what the children absorb.

C.C.: That may be your point of view as a private citizen or as a parent, but do the provincial educational authorities and the Board of Education in Calgary agree with that?

Anderson: I believe that the provincial department of education is undergoing an identity crisis because, about a decade ago, they gave a great deal of jurisdiction to local school boards in terms of evaluation, some control over curriculum, some control over the administrative functions which they held for themselves before that. And so they have recently tried to impose a very elaborate set of school system/teacher/student evaluations. I have been fighting it because I believe that what is really behind it is a desire not only to achieve some sort of control but they're also trying to say: "We'd like it when we see things which are universally applied and universally applicable. We don't like it when we see individual variations".

C.C.: Who ultimately makes the decision whether the diversity should be allowed within the spectrum? Is that the board of education or is that the parents?

Anderson: The board decides that the parents propose things to us. There have been perhaps 12 to 15 proposals made to the board in the last 6 or 7 years and as I indicated in the first question, not even half of those have been accepted by the board. Then the problem arises, of course, that you are opening a pandora's box when you allow some to be incorporated within the system and not others.

C.C.: How much parental involvement is there when it comes to the appointment of teachers?

Anderson: There is a certain amount of it in an advisory sense. When the Logos School was being developed, there was recognition on the part of the parent group that the board must have jurisdiction over the professional qualifications of those teachers. The board acknowledged through its administrators that the society had some expertise to offer in terms of the alternatives which were expected of those teachers. They wanted us to set down, in a list, those characteristics of being a Christian which would be acceptable to us. We argued for some time that one could not do that — there are undefinable characteristics attached to being a Christian and one gets into some very difficult discussions there. But it turned out well because we developed our own interview techniques to assess the kinds of people we wanted. It turned out that the board's assessment of the candidates and our assessment of the candidates was very much alike.

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Energy-efficient dwellings have a bright future

Wally van de Kleut

Edmonton

Now that another severe winter is past, many North Americans will undoubtedly breathe a quiet sigh of relief. The warmth of summer, however, promises a respite of only a few short months from high winter heating bills.

Despite an apparent glut of oil and gas on the world market, prices of these essential commodities continue to rise. Even in the resource-rich province of Alberta gas prices have increased markedly, and 1981-82 monthly heating bills of $150 to $200 were not uncommon. What is the average home-owner to do?

For many years now alternative housing proponents have advocated a host of alternate housing and heating designs including double envelope houses, active and passive solar houses, underground dwellings, stackwall houses, and buildings with spherical roofs.

Architects and do-it-yourselfers have sung the praises of such expensive and exotic designs features as skylights, beamed or earth-sheltered houses (which entails piling earth against the walls, theoretically to increase their insulation value and protect the house from wind), using stone walls and floors as heat masses, and adding greenhouses to the south side of the house.

The new concepts, many requiring highly technical procedures and materials, and often designed for warmer climates, have convinced many people that, although there might be some advantages to alternate housing and heating designs, the implementation of these designs is primarily the province of the rich.

Not necessarily so, says four Edmonton area residents, Stephen and Dorothy Clark and Dennis and Ruth Vriend, along with many others who live on the cold Canadian prairies. Both of these couples and their children live in two quite different, 'energy-efficient' houses.

The Clark House

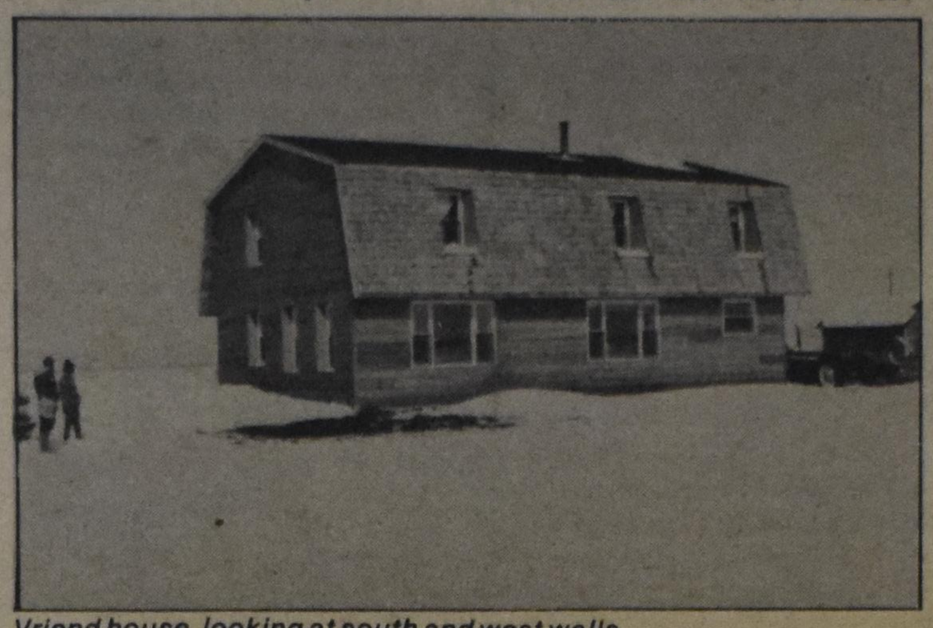
Stephen Clark, a framing carpenter, and his wife, built their 1,800 square foot house in 1980. With large windows to the south, very few windows to the north, east and west, double walls with an insulation value of R52, and attic insulation of R80, the Clark's have found their home very inexpensive to heat. Over the past winter their monthly electricity bill came to no more than $40, which included lights, all appliances, and the occasional use of two 500 watt heaters and one 1500 watt heater.

The Clark's main source of house heat during cold and sunless days comes from an air-tight wood-burning stove with a capacity of 27,000 BTU/hour. Stephen estimates that over a single heating season they use about 2 1/2 to 3 cords of wood. "I used to think I'd be able to heat my tea on the wood stove," said Stephen, "but our house is so air-tight that if I tried to do that it would become unbearably hot in the house."

A well-insulated, air-tight house retains its heat for a long time. To illustrate this Stephen and Dorothy recalled the occasion one weekend when they left their home for close to 21 hours. Before leaving they stoked the wood stove, bringing the room temperature to 72 degrees F. Outdoors the thermometer registered a chilling minus 36 degrees F. Upon their return the fire in the stove was dead, but the indoor temperature was just over 52 degrees F., still a long ways from freezing the plumbing or the plants.

"When we built our house I calculated, on the basis of fuel costs, the payback period for the additional costs of energy-efficient features to the house at eight to nine years," said Stephen. "At today's prices the payback period stands at five years, and if gas prices increase as they're forecast, I suspect the payback period will soon be closer to three years."

When one recalls that the Clark house is not completed — they are finishing their home as their budget allows — then the viability of an energy-efficient house becomes all the more clear.



Vriend house, looking at south and west walls

There is no door between the air-lock entryway and the kitchen, half of the ceiling is insulated to R40 instead of R80, an air-to-air heat exchanger has yet to be built, and insulated curtains still need to be sewn and hung.

A somewhat unique looking dwelling, due to Stephen and Dorothy's preference for a steep roof, the house is otherwise neither fanciful or exotic. They do plan to add a greenhouse to the house, for which a large overhang has already been built, when time and finances permit. "Apart from a few minor changes, as well as building a somewhat smaller house, I'd gladly do it all again," said Stephen.

The Vriend House

Dennis and Ruth Vriend, and their four children, built their own house during most of 1981. A former teacher, and now a market gardener together with his wife, Dennis is your proverbial jack-of-all-trades.

The Vriend house, with 2,300 square feet on two floors, was built for an incredibly low $35,000. "You must remember, of course, that I looked and waited for bargains on materials, and that we did just about all of the labour ourselves," emphasized Dennis.

With a hip style roof the Vriend house is quite different from the Clark house. However, the Vriend's have incorporated the same basic energy-efficient features. In addition, they built two massive, non-bearing, stone walls inside the house which absorb direct sunlight coming through the south-facing windows.

Backup electric baseboard heaters were installed, which during the first winter never needed to be used. A low cost small wood-burning stove is their main source of heat. Ruth and Dennis estimate they "only used about one cord of wood last winter because the house requires no heating until daytime temperatures fall below 0 degrees Celsius."

The wood stove is centrally located in the house. The living areas face south, have large south windows, and have few walls to block the heat from travelling upstairs. As a result, "the furthest rooms from the stove are only one or two degrees cooler than the main living areas," stressed Ruth.

"Our objective was to build a simple, conventional and inexpensive house, involving stewardly and efficient use of resources in its construction and in its heating system," said Dennis. "It had to be something we could handle ourselves, and we're very happy the way things have worked out."

Energy-efficiency

With his partner, Brian Nicolai, Stephen Clark operates a small company called Enereff. Although the market dictates that they often frame conventional houses, Stephen and Brian prefer to build energy-efficient dwellings. As a reflection of the quality of their workmanship, a house they framed and insulated in the Spring of 1981 has been tested as the most air-tight house in Alberta.

"An energy-efficient house is the best way to go," said Stephen. "It's becoming more and more practical all the time because it makes good economical sense to build a house that retains heat efficiently. The most important reason for energy-efficient house building is stewardship of resources," Stephen emphasized.

Whereas "a year ago there were about six to ten energy-efficient houses in Alberta, I would guess there are now 25-30 such houses in the province," said Stephen. He feels this is an indication that people are beginning to recognize what constitutes a good alternative house.

The three cornerstones of an energy-efficient house are: a) sufficient insulation, b) air-tightness and c) proper ventilation.

Energy Efficient Housing — A Prairie Approach, an excellent booklet published by the Energy Research Development Group at the University of Saskatchewan, recommends insulation values of R50-80 in the ceilings and R30-50 in the walls.

In Saskatchewan, the first true energy conservation house was built by the Development Group in 1977 (called the Saskatchewan Conservation House), and many of the recommendations in the booklet are based on concepts incorporated in the construc-

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Sat. Aug. 14	N/A	699	699	N/A	July 25
Fri. Aug. 20	699	N/A	N/A	699	July 31
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Fri. Aug. 27	N/A	N/A	699	N/A	Aug. 7
Sat. Aug. 28	N/A	699	699	N/A	Aug. 8
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tion of that house. The Saskatchewan Conservation House has been the prototype for hundreds of similar super-insulated houses built in Saskatchewan, and has been extensively reported on by Popular Science.

A conventional frame house has outside walls built from standard 2 x 4 studs, allowing for an insulation rating of R12-15 depending on the type of siding used. The better energy-efficient houses are constructed of *two* outside 2 x 4 walls spaced from six to eight inches apart, thereby allowing for more insulation. Roof trusses or rafters are similarly expanded to create a larger space for attic insulation (see diagrams).

Correct installation of a proper vapour barrier is the crucial element in ensuring air-tightness. The standard vapour barrier installed in almost all new houses is usually only a 2 mil thick sheet

Double wall house under construction

of polyethylene, and is very often not thoroughly sealed.

As a result an average new house has a leakage area equivalent to a hole in the wall two square feet large. Many older homes have a leakage area as large as six to eight square feet, accounting for approximately one-third to one-half of the total heat loss of the building.

For true air-tightness the recommended vapour barrier for walls, ceilings and floors is a 6 mil polyethylene sheet, which is continuously sealed at all joints with caulking, and installed without any breaks for plumbing or wiring. To achieve this the vapour barrier is placed on the outside of the inside wall (see diagrams).

"Without proper air-tightness, the extra insulation becomes almost useless," said Dennis.

"Design mistakes can be made with the type of windows and solar orientation, but with enough insulation and good air-tightness a house will still be energy-efficient," Stephen added. "However, careful workmanship is essential with this type of house."

Stephen and Dennis see proper ventilation as very important, although both are still in the process of constructing their own air-to-air heat exchangers. The build-up of humid, stale and odor-filled air requires that a house have regular changes of air.

In the average house ventilation occurs at random through the cracks distributed throughout the house. The result is that cold air comes in and hot air escapes. Stephen estimates than an energy-efficient house without an air-to-air heat exchanger loses up to 70% of its efficiency because windows must be left open to provide ventilation.

The air-to-air heat exchanger is a device which forces the out-going stale, hot air to heat the in-coming fresh, cold air. It can be bought from manufacturers in Saskatoon, but plans available from the Extension Division of the University of Saskatchewan detail how to build such an exchanger from plywood and polyethelene for as little as $200.

Other features

Sensible, energy-efficient house designs also include basic passive solar features such as large south-facing windows, few windows in the north, east and west walls, an extended overhang on the south side to shade the house from the hot summer sun, the absence of evergreen trees or buildings to the south of the house, a windbreak to the north of the dwelling, and basically orienting the house to the south.

The shape of the building has some importance as well. "The closer the shape of a house is to a cube, the less exterior wall surface there is in proportion to the space being heated, and hence there is less surface where heat can escape," observed Dennis.

Many builders also advocate attaching a separate greenhouse to the south wall of the house, which can either be used to add heat to the house or to grow vegetables and plants. However, "overheating can easily become a problem with a passive solar house if there are no controls on the greenhouse," cautioned Stephen.

Tabulating Expenses

The extra cost of an energy-efficient house is minimal: for a 1050 square foot dwelling (30 feet x 35 feet) Stephen calculated that one would need additional studs, wall plates, wall and ceiling insulation, plywood, caulking and heavy quality polyethelene totaling approximately $1,360 (1981 prices). Stephen said that he would roughly charge an additional $1,150 for the extra labour involved, bringing the price difference between such a conventional framed house and a double wall system to around $2,400. (Double Wall System: $4,960 for materials, framing and installing insulation; Conventional House: $2,560 for materials and framing).

Good quality windows and a wood stove add some cost as well, but then as Dennis and Stephen both observed, not having to buy a gas furnace more than makes up for the windows, wood stove, and possibly even, stand-by electric heaters.

Existing dwellings

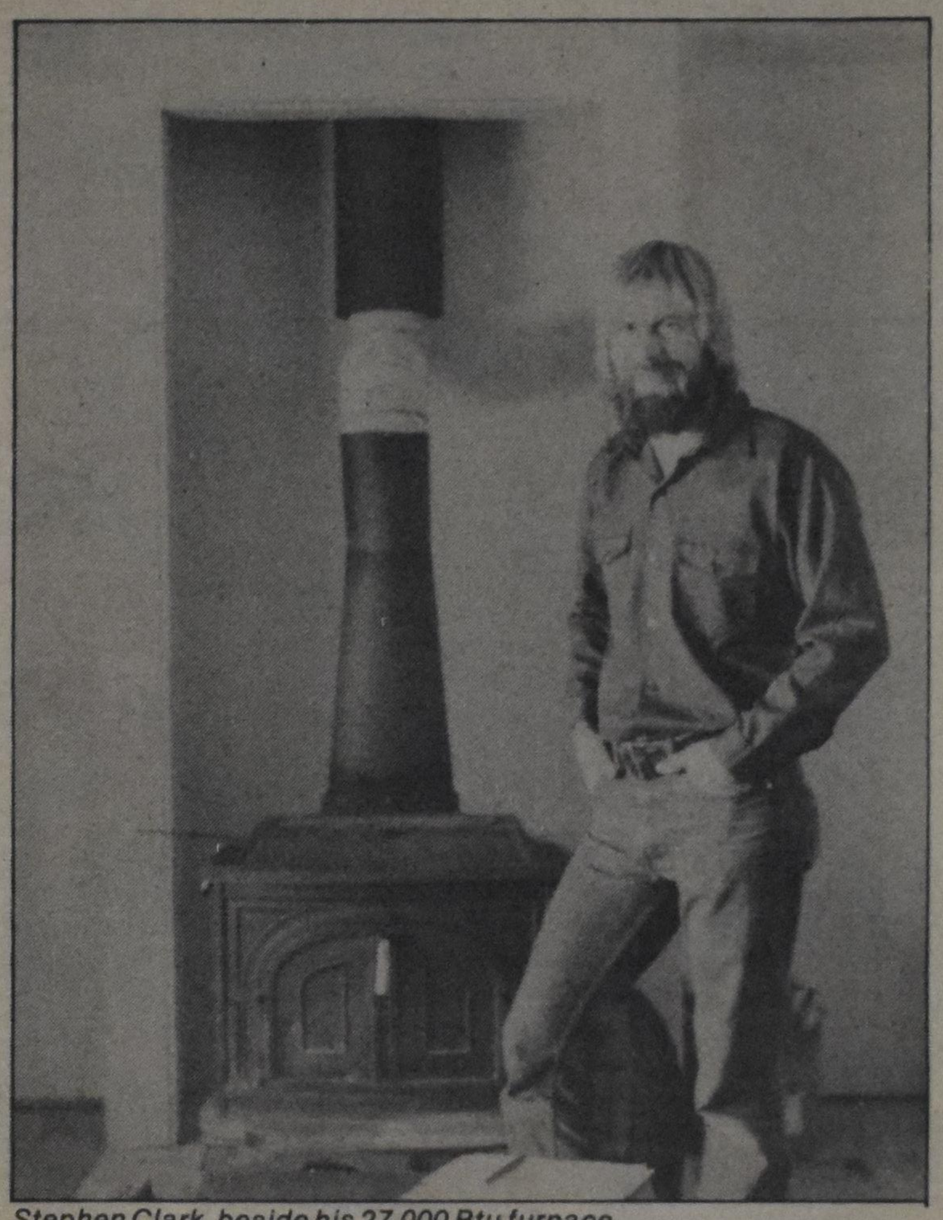
Those who already own a conventional heat-escaping house are not without sound options. The booklet, *Energy Efficient Housing — A Prairie Approach* also outlines a means of retrofitting an older house.

Essentially the authors recommend that owners build outward from the existing house: remove the old siding, add a 6 mil polyethelene vapour barrier to the outside of the sheathing and seal all joints, add strapping, build out the window and door casings, insulate, build an outer wall, and then instal the old siding on the new wall.

By the above means it is possible to refit and reinsulate an older house to near Saskatchewan Conservation House standards. Doug and Evelyn Visser, who market garden north of Edmonton, retrofitted their 900 square foot house in 1980. Over the past two winters, Doug estimates they've used two cords of wood each winter.

The Visser's spent approximately $5,500 on the improvements to their house, doing all of the labour themselves. This figure is somewhat on the high side because they made an investment of $2,500 into the purchase of well-sealed, double-glazed wooden frame windows. Doug and Evelyn also spent close to $600 on new cedar siding. Since the work was completed their gas furnace has only been used on the rare occasion when they've run out of wood.

"I've never had any second thoughts about our project," said Doug. "Both in terms of cost-effectiveness and stewardliness, I think we made the right decision to retrofit our house."



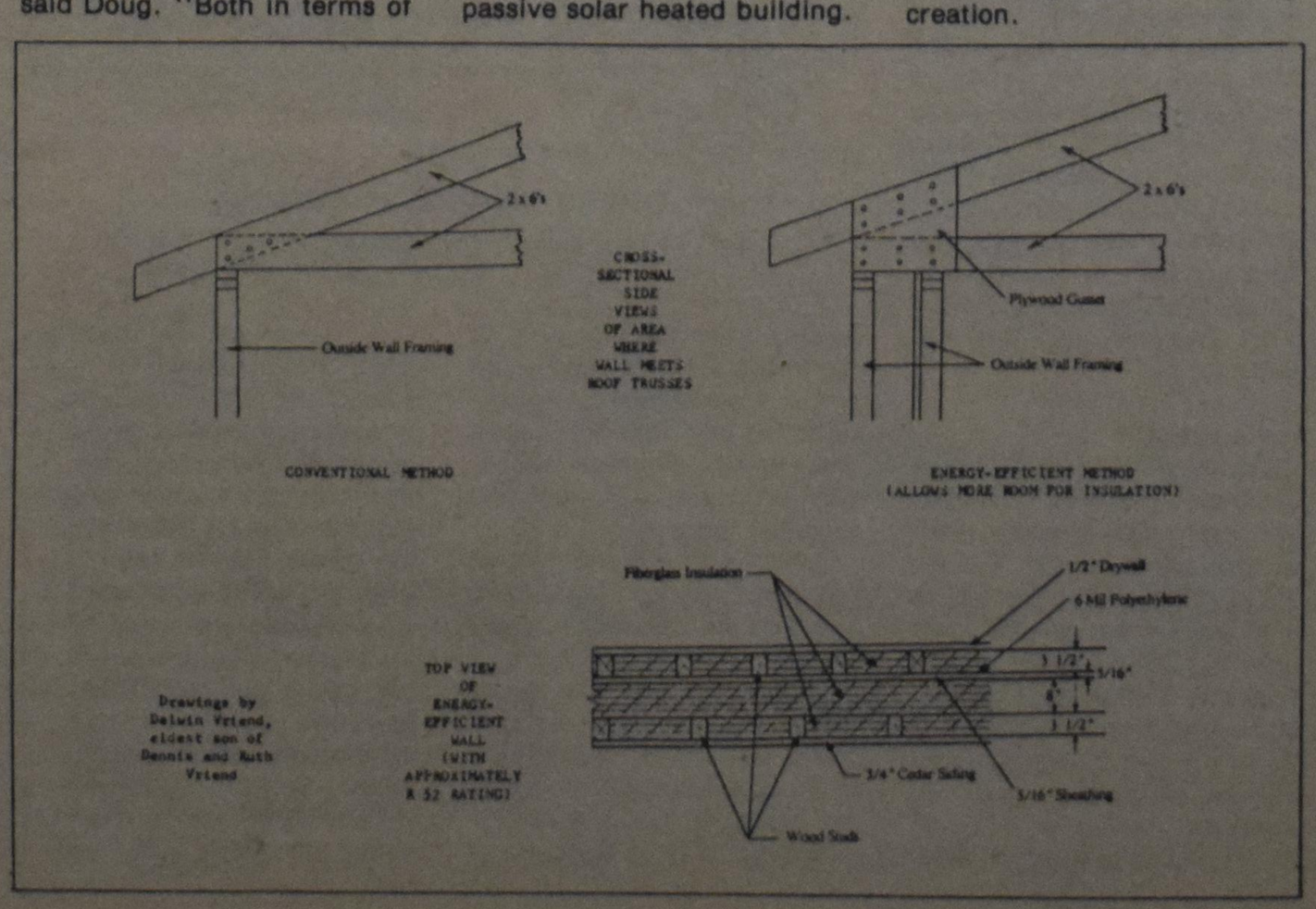
Stephen Clark, beside his 27,000 Btu furnace

If your house was built before January 1, 1971 — whether you own or rent — you are eligible for taxable grants of up to $500 from the Canadian Home Insulation Program (CHIP). The monies granted must be applied to making your house better insulated and/or more air-tight.

One of the best reference books on passive solar housing design is Edward Mazria's *The Passive Solar Energy Book*, published in 1979 by Rodale Press. This book gives the basic concepts of solar energy, illustrates and analyses the performance date of various passive solar buildings, and is a workbook containing a step-by-step process for effectively designing a passive solar heated building.

Energy-efficient housing is feasible today. In terms of cost-effective heating many conventional houses are rapidly becoming obsolete. As fossil fuel prices increase it is not inconceivable to imagine paying $1,400 a year or more for heating in the near future. If one considers that the yearly cost of heating an energy-efficient house can range from $100 to $600, then the payback period of approximately two to five years for energy-efficient features to a dwelling certainly makes the energy-efficient house a house with a bright future.

The cost-effectiveness of energy-efficient construction can reflect one's commitment to a stewardly use of the earth's resources. By means of concrete, 'close to home' decisions Christians can effectively demonstrate their love for God's good and enduring creation.



Agriculture

Edmonton swallows up rich farm land

John Kolkman
Agriculture

Background

The struggle continues over the conversion of prime food land to urban uses around the City of Edmonton. On one side are farmers who want to keep farming, and farm organizations concerned about stewardship; on the other are land developers and farmers wishing to sell to them.

The City of Edmonton is located in the centre of a post-glacial lake bed. The deep black loam soils which formed on this lake bed over thousands of years are high in nutrients and organic matter. They have excellent aeration, tilth quality, and subsoil drainage characteristics which makes them suitable for root crops and vegetable production.

Over the past 30 years, since the energy "boom" took hold in Alberta, the Edmonton region has consistently had one of the highest rates of prime food land conversion in Canada. During this period population in metro Edmonton grew rapidly from under 200,000 to over 700,000. Of all Canadian urban areas, statistics indicate that from 1966-1981, the City of Edmonton was second only to Metropolitan Toronto in the amount of class 1 food land lost to urbanization.

In June 1981, the Alberta government allowed the city to annex 86,000 acres (134 square miles) of land. About 80 per cent of the land annexed was cropland (Canada Land Inventory classes 1, 2, and 3), with over 50 per cent being class 1 food land. Generally speaking, the province annexed high capability cropland in farming areas to the city, rather than poorer land east and west of Edmonton which is already fragmented by industrial and country residential subdivisions.

The City of Edmonton is presently preparing a growth strategy for its newly annexed lands. One of the most contentious issues in developing this strategy is whether any of the high capability farmland should be set aside for food production, and for how long. To try to resolve these and other growth concerns, the Edmonton City Council held a public hearing on May 12, 1982.

Preservation

Organizations such as the Christian Farmers Federation (Alberta) and a local landowners group called T.O.P.-S.O.I.L. are urging the city to preserve some of the best farming areas permanently. The city's planning department has responded to this concern by recommending that about 7 per cent of the newly annexed lands (or 6,000 acres) be designated for agriculture until other areas are developed. Then these lands as well would be used for urban expansion.

In its submission, the Christian Farmers Federation stressed that productive food land needs to be treated by the city as a resource rather than a commodity. According to the Federation, the value of land as a resource is determined by its capability and fertility not by the marketplace. Urban uses of land should be located on land of low resource capability whenever possible.

The Federation favours placing about 30 per cent of the newly annexed land in an agricultural reserve. Realistically, the city does not require these lands for urban expansion for at least 30 years, and probably longer.

Jim Visser, representing 70 farmers, market gardeners and acreage owners, who are members of T.O.P.S.O.I.L., pleaded with city council to preserve 17,000 acres of excellent farm land within the north-east annexation area. According to T.O.P.S.O.I.L., only a permanent agricultural zoning will give farmers the assurance needed to purchase land, construct buildings and invest in equipment. T.O.P.-S.O.I.L. expressed its willingness to work with the city to make these reserves a reality.

Clarence Visser addressed council on his own behalf and on behalf of his son Gordon who is just getting started in farming. The city's plan to conserve 6,000 acres of prime farm land for as long as possible is not good enough, according to Mr. Visser. Good land needs to be saved forever, he said.

"I speak for my children and grandchildren - and yours," he told city council.

Werner Frenzel has had a market garden operation in the north-east annexation area for twenty years. Before moving to his present farm, Mr. Frenzel tried market gardening in a couple of other areas in Alberta. His present farm has better soil and a longer frost-free period than any part of Alberta other than the irrigated south, he testified.

Dick Brenneis spoke on behalf of the Edmonton Vegetable Growers Association. Because of the cool, dry climate, commercial vegetable production in Alberta is difficult at the best of times. Only relatively small areas in Alberta have the right combination of soils and climate to make production viable. The area north-east of Edmonton is one of those, according to Brenneis. Most of the vegetable farms and market gardens in northern Alberta are located there. Moreover, because the city imports 80 per cent of its vegetables from as far away as California and Mexico, the potential for expanding production is considerable. However, if the north-east area is developed for housing, this production expansion opportunity will be lost.

Developers

Development companies with land interests in the newly annexed areas then appeared before council to argue against conserving any of the prime food land. Most were represented by highly paid lawyers and consultants who attempted to convince council that their projects should be given the immediate go-ahead.

Carma Developments Limited, with land interests in both the north-east and south-west areas, levelled the heaviest criticism at the idea of agricultural conservation. Carma had their own consultant prepare an agricultural capability study of the newly annexed areas. Upon questioning by council members, the consultant agreed that the two small areas designated for conservation were high quality farm land, but that they should not be considered unique.

Carma also arranged to have a farmer appear before council to speak against agricultural conservation. This farmer related that with the money he received for selling 2 quarters of land to Carma in the north-east area, he was able to buy 16 quarters of good farm land in another part of the province.

Several farmers also appeared before council to oppose the agricultural conservation designation. Their main concern was that this designation would lower their property values by making their land less attractive to developers and speculators. These farmers claimed they should have the right to sell their land to whomever they pleased. What this meant for most of them is that the city should designate their land for urban use, so a developer would want to buy it.

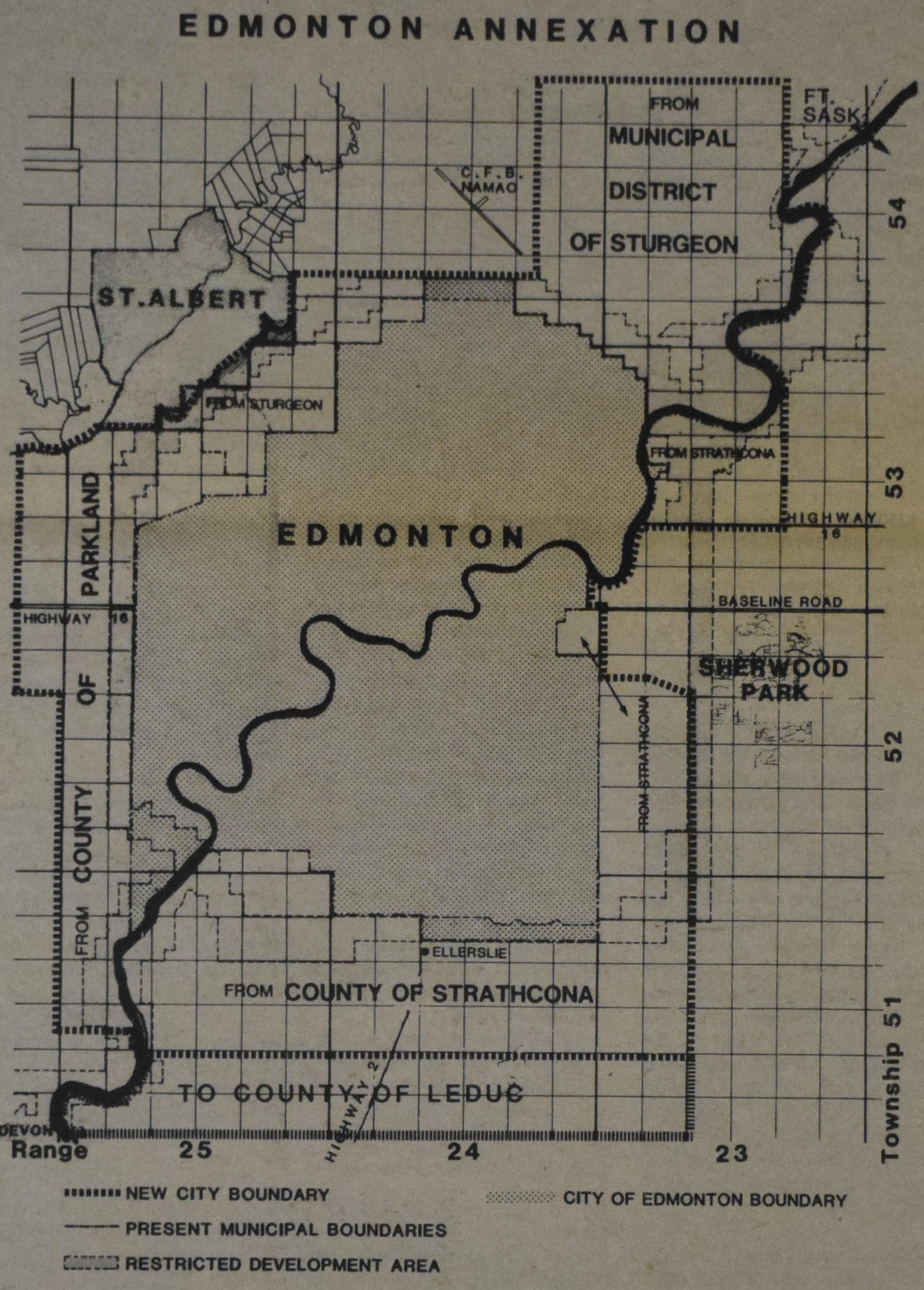
After the public hearing, city council voted to refer the entire Urban Growth Strategy back to its planning department for further review. Even after the planners report back to council, a final decision on designating agricultural conservation areas may again be deferred until after more studies are done.

A distressing aspect of this battle over farm land is the divisions caused between local people. Depending upon their viewpoint, farmer is pitted against farmer, and neighbour against neighbour. This is ironic because those who stand to benefit most when land is designated for urban development are not farmers or local residents. Much of the land in Edmonton's urban fringe has already been bought years ago by astute developers and speculators.

Land: commodity or resource

On issues such as the future use of the newly annexed farm land around Edmonton, it is often difficult to see beyond one's own personal interests and desires. A great deal of emotion is aroused, and people's motives and sincerity are questioned. This is particularly distressing when it involves neighbours of long standing.

How we look at the land and our responsibility towards it is fundamental to resolving this question. Historically, North American society has adopted the view that land, like all



physical things, is a commodity belonging to the one who can afford to pay the highest price for it. A strong emphasis is placed on rights of property in both our legal and economic systems. The emotional drawing card of the Western Canada Concept party in Alberta is that the Trudeau government poses a threat to property rights.

As Christians, we are compelled to adopt a somewhat different view, especially concerning the land. The Old Testament, if it has any application to our present situation, has some very clear teachings concerning the land.

One of the provisions of the Sinai Covenant is that land is not treated as just another commodity. "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me" (Leviticus 25:23). The land belongs to God, and we are stewards of it on God's behalf. Other provisions modifying ownership of land include the return of land to the original holder in the Jubilee year (Leviticus 25:25-28), and rights of access to private land by those in need (e.g., Deuteronomy 23:24).

One way to reduce the polarization around the urbanization of agricultural land within Edmonton's new boundaries is for the two "sides" to identify things upon which they agree. For instance, all knowledgeable people agree that the City of Edmonton will continue to expand in the years ahead, though no one knows for sure the rate of expansion. Since Edmonton is located on good farm land, it is not going to be possible to save every acre of food land. However, by careful staging of residential and urban development, and modest increases in housing densities, premature loss and fragmentation of land can be avoided.

It can also be agreed that no one is disputing a landowner's right to sell his property and retire or re-locate. It is rather a matter of deciding for what use a parcel of land should be designated, and within what time-frame. Even if a parcel of land is designated for an agricultural use, the owner can expect to receive a good price for it. Farm land prices in Alberta have been increasing at twice the inflation rate for the past 10 years or more. Since most of the land near Edmonton is of high agricultural capability, it can be expected to sell at a premium as farm land.

Forum needed for resolving differences

At the present time, there is no forum for resolving the differences which exist over agricultural conservation in the City's Urban Growth Strategy. In the special city council meeting on May 12, the differences were aired, but nothing was accomplished in resolving them.

There are such opportunities in British Columbia. A land use policy set down by that provincial government has resulted in a situation where farmers and developers have been compelled to sit down and resolve their differences.

Without such a forum for bringing both sides and government together, divisions and animosities are bound to intensify. Moreover, productive and viable farming enterprises are doomed within the Edmonton urban fringe.

Mr. Kolkman is the research and policy coordinator of the Christian Farmers Federation of Western Canada.

Annexed

Population exploding,
people exploding
Everything drawing near
houses
people
noise

Destroyed
fields
trees
animals

All is gone ... but memories

-written by a young person
recently annexed

Leonard Schalkwyk

Pastoral letters

Do we need Redeemer College?

"Should we support the Redeemer College movement?" This is a question many have asked me from different parts of Ontario.

Several objections have been raised. They centre mainly on financial questions.

We live in days of economic hardship. Of all times, this seems to be the wrong time to start. In operating expenses alone, the first year calls for a budget of $800,000. Tuition should bring in $350,000. Where to get the remaining $450,000?

This is to be garnered from the hurting pockets of church members who are already loaded down with financial reverses, higher expenses for church, Christian school and Christian high school. "Where will it all end?", some sigh.

Yet, when did we start our Christian elementary schools? In a time when our pockets were overflowing? By no means! We were in the first years of immigration when with great effort we tried to build up an existence in this country.

I remember vividly how, on Vancouver Island, farmers came with some hard-earned cash by working as a family in the sugar beets in Alberta. They acquired a run-down farm which, under their skilled hands, was transformed into a model operation, at great expense. A church building had been erected and then we were confronted with starting a Christian school. "Why not wait?", some said. "Why wait?", others replied: "The longer we wait, the less the ideal of a Christian school will be alive among us." So, we started with 18 students, four grades, and one "pioneer" teacher, Miss Ann Bultsma. What a blessed time it was! How we look back with nostalgia at those "immigrant" days!

Shall we wait with starting a Christian college in eastern Canada till times are better? There may not be a better time than now! Now the government of Ontario has granted a charter, which was a miracle in itself. Now, already 70 students have applied. Now, the graduates of Christian high schools and public high schools must have a chance to go on to a Christian college in Ontario. Let us catch the vision of former years! Let us dare to be a Daniel again! Let us move on while the time is ripe, and the ideal is still alive in us.

In Alberta, when we, at the classical level, were working on the embryo of what now is King's College, I well remember the advice of Dr. Vander Vennen: "Watch out that people do not get divided about methods, while in principle they have the same goal."

So, let us all get behind this and push the cart ahead. Redeemer College wants to be a grass-roots movement. It wants to represent all the people and have a broad base by having representatives on the board of all the church classes. As Rev. De Bolster wrote: "Redeemer College wants to be the college of the people, God's people, the body of Christ."

The time has come to show concerted action as Reformed community people.

Let us stand together as of old and form an unbroken phalanx that moves forward with determination and faith.

A dozen people have stepped forward to give full-time to this great front line move. Some are leaving secure positions to take up the task of teaching in a fledgling college. They did so in faith. Not only faith in God, but also faith that the people of God would rally behind them and would not leave them alone.

So, when a canvasser for Redeemer College comes by your door one of these days, show your **solidarity** by sharing the cost.

Help establish Redeemer College. For the glory of our Redeemer!

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Christian Reformed women "Awake and Arise"

Ada Roeper

Federation board and committee members, with Rev. H.R. De Bolster at right

"Awake and Arise" was the theme of the 1982 convention of the Canadian Federation of Christian Reformed Women which was held on May 12 in the Quinte Sports Centre of Belleville, Ontario. From all over the province more than 1,100 ladies had come together to be refreshed in their faith and to enjoy Christian fellowship with their sisters in the Lord.

The convention had actually started the night before with a business meeting, held in the Maranatha Christian Reformed Church, where 46 delegates out of 120 societies were present to vote. Reports were read from the secretary and treasurer, also from the administrator of the quarterly newsletter "Federation Conversation", Mrs. Irene Schouten, who pointed out that out of a possible 18,000 Christian Reformed women in Canada (10,000 in Ontario) the membership of the federation is only 3,314. Most of these are from Ontario.

The education committee and the quarter action committee also presented reports and a letter from the head promoter, Mrs. Truus Kuyvenhoven, dealing with the revision of the constitution was read. The executive committee asked for more time to be able to draw a final draft on the constitution and after a general discussion the federation board was given the mandate to do additional work on this document and report at the next meeting.

The gathering was then honoured by the appearance of a great "unknown composer" (who later turned out to be George Couperus).

Six musical selections by the Belleville "Hallelujah" Choir under the direction of Fred Riemersma put the finishing touch to this part of the convention.

The next day was livened up with music also, first of all by a spirited sing-song under the direction of Mrs. Jane Dykstra with Tony Dykstra and John De Vries assisting on the organ and the piano. Mrs. Freda Van Dyk, president of the federation, opened the morning meeting with a poem and a prayer and had a special welcome for the two speakers of the day: Rev. Henry De Bolster of Burlington, president of Redeemer College, and Mrs. Joanne Ilbrink of Grand Rapids, Michigan, who is president of the Calvinettes.

After the installation of the new vice-president of the federation, Mrs. Ineke Bezuyen, the floor was given to Rev. De Bolster, who spoke on the theme taken from Eph. 5.

After this inspiring speech, the audience responded by singing the theme song: "Awake and Arise", which had been written especially for this convention on the Scripture passage found in Ephesians 5.

A collection was held for Redeemer College which came to $1,676 and then "the future of Redeemer College" was introduced in the form of the Grade 2 students of the Belleville District Christian School, who gave a beautiful rendition of nine contemporary children's songs under the leadership of their teacher Mrs. Thelma Heeres.

The vice-president, Mrs. Ineke Bezuyen, opened the afternoon meeting with some remarks.

After a fun roll call the Quinte District Christian High School choir sang some selections from the recently performed musical "Light Shine".

The Quinte District High School drama club performed a delightful little play called "Don't worry, Mom", especially made up for "mothers who have had teenage children, mothers who still have teenage children and mothers who will some day have teenage children".

The floor was then given to Mrs. Jo Ilbrink. The topic of her speech was taken from Colossians and tied in very well with what Rev. De Bolster had said.

Mrs. Ilbrink went on to say that everyone present at the convention came with at least one gift to contribute to the Body of Christ, no matter how ordinary we think we are.

After some closing remarks, Mrs. Ilbrink led us in prayer and the theme song "Awake and Arise" was once again sung to send us on our way with a clear focus on the message of the convention, which will not soon be forgotten by those who attended.

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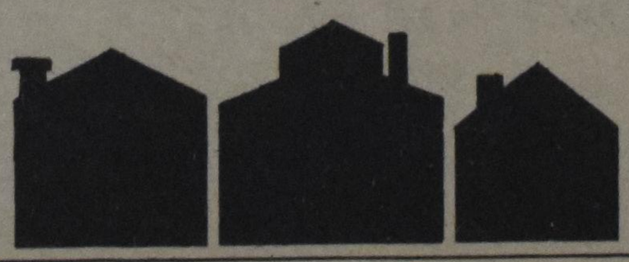

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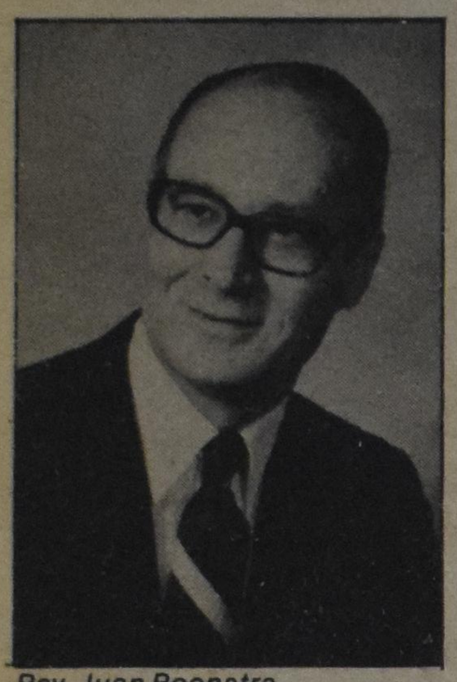
News

An Argentine pastor talks about the Falklands



Rev. Juan Boonstra

The Rev. Juan Boonstra, a radio preacher living in Orland Park, Ill., was born and raised in Argentina and still maintains his Argentine citizenship. He is especially sensitive to developments in the Falkland Islands (or, to an Argentine, the "Malvinas") because one of the primary radio coverage areas for his Spanish language programming is the nation of Argentina.

The Rev. Boonstra, 56, travels frequently throughout Latin America, regularly reads most of the major Latin American periodicals, and receives about 1,600 letters a month from his radio listeners throughout Latin America. He was interviewed in his office at The Back to God Hour, the broadcast division of the Christian Reformed Church in North America, on May 14, 1982, by David DeGroot and Karen Racek.

Question: Why did Argentina choose April 2, 1982, for the takeover of the Falkland Islands?

Boonstra: A combination of factors came together at that time. I'm not about to defend every action taken by the military rulers of Argentina, but I must say that the April 2 takeover very clearly was a step in a chain of events. That chain of events — incidentally — has not been fully reported to, or understood by, North Americans.

Question: Did the Islands belong to your country or to Great Britain?

Boonstra: I would say Argentina. The islands were discovered by a Spanish sailor, Estaban Gomez, in 1520. That discovery, incidentally, was the very first step in the chain of events that led to April 2, 1982.

In 1590, British explorers "rediscovered" the islands and claimed them as British territory.

Not much attention was paid to the islands again until 1810, when Argentina won her independence from Spain. When Argentina became independent, it was assumed that all of Spain's conquests in that part of the New World also became independent. In 1810, the islands formally became part of Argentina through international law and written agreement. That fact was universally understood.

Argentina took formal possession of the islands in 1823. During that year a detachment was sent to the islands, a ceremony was held — witnessed by British officials and even some American officials — and an Argentine was appointed as governor of the islands.

Argentine citizens inhabited the islands for only 10 years. In 1833, British forces arrived in the South Atlantic, overpowered the Argentines, and claimed the islands as Britain's own. Ever since the British takeover the ownership of the islands has been disputed.

Question: Do the people of Argentina truly regard these islands as theirs ... even after watching another nation control them for 150 years?

Boonstra: Absolutely! Everyone — the young, the old, the men, the women, the farmers, the factory workers, and everyone in between — the Argentines are unanimous on that point.

Question: Why didn't Argentina take them long ago?

Boonstra: At first they couldn't. When Britain took them, the Argentine navy was little more than a fleet of canoes, and they would have been fighting the most powerful navy on earth. All they could do was protest. And that has been what every single government of Argentina has done in various ways ever since the British came to the islands. In recent years, Argentina's diplomatic and legal protests have become louder, and Britain has usually dragged its feet or ignored the proper channels that Argentina used.

Question: Did other factors come into play prior to April 2?

Boonstra: In 1965, a United Nations resolution was adopted which said that all negotiations should be based on the *welfare* of the islanders. For almost 25 years, Argentina and Britain argued over their claims with that as a key factor. Five years ago, Britain changed the word *welfare* to *will* — the *will* of the islanders — and thereby changed all the negotiations to arguments about self-determination, which in itself may be good, but simply didn't apply to the situation in the Malvinas.

In February, 1982, another proposal regarding the sovereignty of the islands was discussed by Argentine and British delegations in Buenos Aires, and Britain's response to those discussions was to have come back to Argentina on March 31.

When March 31 came, however, Britain gave Argentina the cold shoulder. The British stated that they didn't have time to consider the proposal and they gave the Argentine delegation the distinct impression that the negotiations were a waste of time anyway.

Question: Britain has stated that "self-determination" is the guiding philosophy in the control of the Islands. How does Argentina react to that statement?

Boonstra: When Britain took over the islands, they shipped out every Argentine on the islands. Many of them were transported to the British Isles and never heard from again. Then the land was given to a British corporation (which still owns it today) and Argentines were not even allowed to reside in the islands, much less own property in them. It would be like replacing all the people of Vancouver Island with Russian nationals, and then telling Canada to let the people on the island decide which country the island is to be associated with.

Question: Are the Argentine people anti-British?

Boonstra: Emphatically, no. Many of the good things in Argentina come from Britain, and there are many good British people living in the country. Argentines recognize that and would be deeply sorry to see the ties between the countries disrupted. In fact, they would view that as a tragedy.

Question: You are in contact with evangelical religious leaders in Argentina. What is their reaction to the situation?

Boonstra: It is very difficult for them. The evangelicals in Argentina trace their origins to British missionaries. Besides that — as I said — so many of the best things in Argentine life have come from that same country. But at the same time, the evangelical leaders are solidly behind Argentina's claim to the Malvinas.

There are other religious factors, too, that seem to be entwined with political affairs in the country. Suffice it to say that the evangelical Christians have been holding many prayer meetings.

As a Back to God Hour radio minister, by the way, I hope that my listeners work hard for a just and peaceful solution to this conflict, but I do not broadcast my personal view point on my programs. My messages remain fixed firmly on the Bible.

Question: What about the image of the Argentine military rulers being anxious for a little war to raise their popularity within the country?

Boonstra? I'm glad you used the word "image." So much of what we see in North America comes down to an "image" or a "perception."

I am not about to defend the Argentine military regime and its actions, but I think there is an image problem that obscures the facts in the matter. In North America, television viewers and newspaper readers see Argentine decisions being made by a jack-booted junta, whereas the image of British decisions is of a well-considered policy set forth by a chestnut-haired woman and a body of elected leaders. Automatically the military image clouds the discussion of the real issues involved in the takeover of the island ... and I am sorry that occurs.

If you look at the history of Argentina, aside from the common perceptions, it becomes evident that the country is, in fact, very peaceful as far as its relations with other countries. This is the first time it has *ever* become embroiled in an international military event. And even during the takeover, the occupation was accomplished with cordiality and concern for the people on the islands. Not a drop of blood was shed. It wasn't until the British sank the Argentine naval vessel that hundreds of lives were lost.

Also, more than a month passed and the Argentine Air Force, which could be the trump card in this matter, still had not entered the picture. Argentina has a fine, modern air force, but during the power struggle in the islands it kept its planes on the mainland, unused and nonbelligerent.

I have a feeling that the takeover was a move to force the hand of Britain in the dispute over the islands — however ill-considered that move may have been — rather than an act of sheer military aggression.

Question: The United States sided with Britain. How do Latin Americans in general react to that posture?

Boonstra: Negatively. As I read editorials in the major Latin American newspapers, I see deep disappointment and anger coming to the surface, all the way from Mexico down to Chile. The U.S. government, in the mind of the typical Latin American, has abandoned the Monroe Doctrine and commitments that it has made to the Organization of American States.

This is especially sad, to my way of thinking, because there was no real need for the United States to take sides. I think that for quite some time the U.S. is going to have problems gaining the cooperation of its neighbours in the Americas ... a fact, incidentally, which could have far-reaching effects on the activities of the many U.S. missionaries, Bible translators, and church groups now active in Latin America.

Question: Do you think the Soviet Union will gain influence in the wake of this event?

Boonstra: Regrettably, yes. When a country such as Argentina is desperate, it will accept help from wherever it can get it.

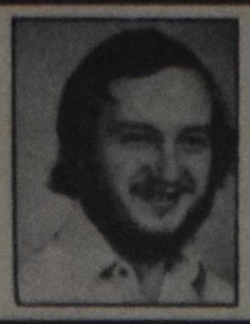
Question: What will be the long-term results of the Falkland Islands dispute?

Boonstra: I would suspect that, after the dust settles, Argentina and Great Britain will again be friends. The respect and traditional spirit of cooperation between the two nations will be re-established, but slowly. On the other hand, I'm afraid that the relationship between the U.S. and Argentina — as well as between the U.S. and many other Latin American nations — deteriorated greatly.

I would be remiss, as a minister of The Back to God Hour, if I did not also pray that the nation of Argentina would come out of this conflict with a new spirit of humility and possibly even thankfulness that the God who controls politicians and princes kept it out of a devastating war.

Entertainment

Politics on film: Reds and Missing



Bill Van Dyk
Music
film

At the Oscar ceremony this year, director-writer-producer Warren Beatty, receiving his award for best director, thanked the "capitalists" in the head offices of Gulf and Western for making it possible for him to dramatize the roots of the American Communist Party and the triumph of the Russian Revolution.

Had this film been made in the 1950's, of course, Beatty would have been blacklisted and his career would have ended right there, under the inquisitorial gaze of Joseph McCarthy and his paranoid followers. Beatty was gracious enough not to refer to this period in his acceptance speech. He merely wanted to make the point that, whatever else is wrong with America, it still has the freedom and liberty that allows men like Beatty to make their statements.

It would have been a little more earth-shaking had the movie, "Reds", not ended on a rejectionist tone, depicting the numbing, mindless beauracracy that immediately sprang up to rob the revolution of its spirit. One dictatorship was replaced with another. President Reagan saw the film and wished it had had a happy ending.

Ironically, the spirit of Warren Beatty's statement closely parallels a statement by Ed Horman at the end of the Costa-Gavras movie: "Missing". Horman shakes his fist at the U.S. representatives in Chile and announces that he is returning to the U.S. where men like them "can be put in prison and locked up". He was referring to their complicity in the brutal right wing coup which brought an end to the democratic government of Salvador Allende in 1973.

Reagan's reaction to "Missing" contrasted sharply with his reaction to "Reds". The U.S. State Department issued an official rebuttal to the contents of the film. Considering the amount of distortion and misinformation coming out of Washington lately, and the fact that former CIA director William Colby has already admitted U.S. involvement, this should be taken as a ringing endorsement.

Diane Keaton and Warren Beatty from the movie Reds

"Reds" is a biography of journalist/historian John Reed, whose book, "Ten Days that Shook the World", became a classic primer on the Russian revolution. The film traces his involvement with the "Wobblies" and the American Socialist party, his on-again/off-again love affair with Louise Bryant, and his adventurous journey to the Soviet Union to study what was supposed to have been a promising revolution. By the end of his life, Reed, in real life, had had second thoughts. He became worried that his book had misrepresented the revolution.

Like "Red" Emma Goldman (who died in Toronto in 1940) he saw the imminent danger of inhumanity with the entrenchment and expansion of the socialist beaurocracy, and the principle that ideas are more important than the individuals they are meant to serve. Beatty dramatizes this disillusionment with Emma Goldman's speeches of condemnation, with the chilling efficiency of Jerzy Kosinki's bureauocrat, and with Reed's own miserable death in Russia. (He remains the only American ever buried in the Kremlin).

"Reds" is sumptuously filmed by Vittorio Storaro, well-edited and written, if a little over-long. The introductory sequences, interviews with people who knew Reed and lived through that fascinating era, are effective, novel, and enlightening. It's too bad that Beatty didn't identify them in the film however. For the record, they included Oleg Kerensky (son of the famous historian), Henry Miller, Will Durant, Congressman (U.S.) Hamilton Fish, and American Civil Liberties Union founder Roger Baldwin.

Sissy Spacek and Jack Lemmon from the movie Missing

Missing

The danger of films about politics is the danger of propaganda and moralism. The advantage of films about politics is that politics can often be more interesting than fiction. "Missing" is based on the true story of Charles Horman, an American, who died in police custody during the coup in Chile in 1973.

Thousands of people "disappeared" during Augusto Pinochet's violent overthrow of Allende's Social Democratic government and Costa-Gavras became interested in the problem of breaking down the thousands into the individuals whom other individuals care about. The problem, needless to say, is entirely relevant to the present situation in Guatemala and El Salvador. The historical backgrounds to all of these situations is intensely fascinating — and infuriating — but Costa-Gavras chooses to focus, in this case, on the personal.

Charles Horman, an American student writing and studying in Chile, happens to be in Vina Del Mar, a key staging area for Pinochet's coup, on the day of the military takeover. He is surprised to find Americans there who apparently know all about the military preparations, and who seem to be exempted from the newly imposed curfew. He begins noting the details and times of his observations in a notebook.

He and his wife return to Santiago convinced that, as American citizens, they are safe from the brutal excesses of Pinochet's army. Like you and I, in our safe Canadian homes. Unfortunately, it becomes known that Charles possesses dangerous information and he is abducted one afternoon by the army.

His father, Ed Horman, becomes quickly exasperated with the American government's efforts to locate his son, so he flies down from New York to look for him in person. He has no interest in the historical events taking place. He only wants to find his son. At the same time, he has more than a little contempt for his son's bohemian lifestyle.

At first he counts on the U.S. embassy to do the looking. Soon he begins to doubt their earnestness, however, and starts to do some looking on his own. Gradually it becomes clear to him the embassy is concealing information, and that U.S. military personnel are more than just observers to the coup. In one pivotal scene, he becomes outraged when soldiers try to shoot a student for writing some graffiti on a wall. Suddenly he understands the nature of the new regime. Suddenly he cares.

Two important points are made in this scene. Firstly, Costa-Gavras points out that most people do not take action in the cases of holocaust and genocide *until* they find a personal connection with the tragedy. Secondly, a person's complicity in political oppression extends as far as his own indifference. Horman identified himself with the embassy, and therefore, as part of the oppressors, until he separated himself from them with his outrage at the brutality of the oppression.

In real life, Ed Horman subsequently sued the U.S. diplomatic mission and the State Department (including then Secretary of State, Henry Kissinger). Unfortunately, most of the pertinent documents were classified as state secrets and the suit was dismissed. Charles Horman's body was returned to the U.S. six months after his death, by which time it was so badly decayed that it could not be determined if he had been tortured (which he almost certainly was).

Costa-Gavras has made his most personal film in "Missing". The characters of Beth (Sissy Spacek) and Ed (Jack Lemmon) are given more breadth and scope than is usual in these very political films. Yet, in many ways, "Missing" is less compelling than Costa-Gavras' earlier masterpiece "Z". The personalities in "Missing" seem to compete with the political events. In "Z" (about the Greek coup in 1967, also probably U.S. inspired) the political and the personal remain integrated. But then, the intent of "Z" was to create a political thriller. The intent of "Missing" is to examine what it is that provokes decent but complacent people to action. The exciting political events take second place.

And Costa-Gavras has his own personal connection to the events in Chile in 1973. The very same Charles Horman was working on an animated children's film with director Pablo de la Barra at the time he was kidnapped. De la Barra was a close friend of Costa-Gavras.

"Missing", besides its superb film art, is an important, urgent film. With all the headlines and newsreels coming out of South America today, it is important to try to understand the forces at work there.

It is a reminder that many Christians have unknowingly contributed to the murder and torture that takes place in many South American countries by uncritically accepting U.S. government allegations of international communist "conspiracies" and by supporting government policies which give military and economic aid to these sadistic right wing dictatorships.

Be it noted that, with the exception of the Moral Majority, most Christians have lately begun to side with the oppressed.

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Dutch

Persoverzicht

Carl D. Tuyl

• Moeder de beer is los! De rente omhoog, de dollar omlaag, werklozen meer dan een miljoen en bloed vloeit in de Falklands en in het nabije Oosten. 't Is tegenwoordig geen lol om een persoverzicht te schrijven want de kranten bieden beslist geen opwekkende lektuur.

• Trudeau en de Westerse bondgenoten kregen nul op het request in Versailles. Geen renteverlaging in Amerika. Onderhandelingen aangaande dat punt hadden net zoveel sukses als de pogingen van een koster om kauwgum van de kerkbanken te houden. De Minister van Financien, Allan MacEachen, ging onverrichterzake terug naar Ottawa om te beraadslagen over nieuwe ekonomiese maatregelen. Men verwacht loonkontrole tenminste voor de ambtenaren à la Colijn. Trudeau ging door naar Spanje om wat handel op gang te krijgen. Vandaar ging het naar Bonn voor de vergadering van de NAVO-landen. Het eind van dat liedje was een dokument zonder inhoud, en zo ongeveer tegen die tijd werd onze prime-minister moe. En als het zo ver komt: kijk uit! Dan neemt hij geen blad voor zijn mond. Hij gaf een nummertje weg dat misschien wel geen beleefde diplomatie was, maar dat niettemin aan duidelijkheid niet te kort kwam. Het dokument van de NAVO-landen betitelde hij als wezel-woorden, en hij nam de Amerikaanse buitenlandse politiek genadeloos onder de loupe. Hij vestigde aandacht op het feit dat het Reagan bewind in Amerika een konfrontatie-houding tegenover Rusland aanneemt, en dat zo'n houding weinig hoop baart voor de wereld. Kennelijk doelde hij op een rede die Reagan hield in het Britse parlement waar hij opriep om het Russies staats-socialisme op de vuilnishoop van de geschiedenis te deponeren. Inderdaad niet bepaald woorden die veel uitzicht op ontwapening bieden. In de West-Duitse hoofdstad zong hij welliswaar een toontje lager, maar dat was met het oog op de groeiende vredes beweging in dat land. Trudeau gaat op de terugweg via New York waar hij de Verenigde Naties zal toespreken. Het viel mij vooral in de laatste dagen op hoe hoog het prestige is van onze prime-minister onder de bondgenoten van het NAVO-pakt. Hij was de aangewezen persoon om de gevoelens van anderen te vertolken.

• Hier in Canada is zijn prestige heel wat lager. Als hoofd van de regering ziet men hem als verantwoordelijk voor onze belabberde ekonomiese gesteldheid. De oppositie trok geducht van leer, en weet de hele miserabele toestand aan Trudeau. Allan MacEachen was zichtbaar aangedaan toen de regering beschuldigd werd van onverschilligheid ten aanzien van de zware kosten voor de Canadese bevolking.

• Men kon zeer zeker de Canadese regering geen onverschilligheid verwijten in haar houding tegenover Israel's militaire aktie in Libanon. Die gewelddadigheid werd in onomwonden termen veroordeeld. Iedereen weet en begrijpt hoezeer de P.L.O. de noordelijke nederzettingen in Israel het leven bijna onmogelijk heeft gemaakt. Maar wat wij nu zien aan geweld en bloedstorting staat in geen enkele verhouding met de bedreiging die de P.L.O. vormde. Dit is wraak op grote schaal, en vliegen vangen met zwaar geschut. Op deze manier verspeelt Israël veel goodwill in de wereld.

• De oorlog in de Falklands vraagt ook meer en meer slachtoffers. Het is vooral de Engelse vloot die de tol moet betalen. De aanvallen van de Argentijnse luchtmacht, alsmede de ,,druk-op-de-knop-raketten'' aard van de gevechten tonen duidelijk hoezeer niet alleen de Engelse marine, maar de hele traditionele manier van oorlogvoeren verouderd is. Oorlog is nu net als ieder ander aspekt van onze samenleving een zaak van de techniek. En technies zijn we in staat deze hele schepping terug te brengen naar de staat van Genesis 1:1 ,,woest en ledig.'' Moge God dat verhoeden!

• Aan het eind van mijn persoverzicht maak ik zo hier en daar nog wel eens een grapje. Van de week staat mijn hoofd daar niet naar. Men maakt per slot van rekening geen grappen op het kerkhof, en vandaag de dag lijkt de wereld daar een beetje op.

Carl D. Tuyl

La Grande Hermine, een copie van Cartier's vlaggeschip in het Cartier-Brebeuf Nationale Historische Park, Quebec

Een historisch eiland: Anticosti

door William Stewart

Een deel van Quebec dat nauw verbonden is aan de geschiedenis van Quebec en aan de legenden, avonturen en tragedies uit het prille begin van Quebec is bij weinig mensen bekend. Het is het eiland Anticosti aan de mond van de St. Lawrence Rivier, dat na een aantal mislukte pogingen van kolonisten om hier een bestaan op te bouwen een bosgebied geworden is voor gebruik door de papier industrie en hetgeen nu een provincial park geworden is.

Anticosti, dat groter is dan Prince Edward Island, Canada's kleinste provincie, is ongeveer 250 km. lang en 60 km. breed op het breedste punt. De kaarten van dit gebied hebben gedurende lange tijd doen voorkomen alsof het eiland veel kleiner is, terwijl het ook vaak niet op precies de juiste plaats werd aangeduid. Er zijn heel wat schepen ten gronde gegaan in de buurt van het eiland op hun reis van en naar de stad Quebec, een afstand van 700 kilometer.

De Franse ontdekkings-reiziger Jacques Cartier passeerde het eiland in 1534 en besloot er aan land te gaan. Het volgende jaar noemde hij het eiland Assumption Island.

Europese vissers die de St. Lawrence — bijna een binnenlandse zee — opvoeren hebben vroeger de kust van het eiland gebruikt om daar hun vangst te drogen. Er wordt aangenomen dat zij het eiland de naam Anticosti hebben gegeven, een misspelling van de Indiaanse naam Natiscousti.

De Mantagnais Indianen die aan de noordelijke oever van de St. Lawrence woonden hebben vroeger veel op beren gejaagd. Zij gingen er per kano heen. Er zijn aanwijzingen dat het eiland al meer dan 3.000 jaar geleden door mensen bezocht is.

Koning Lodewijk XIV van Frankrijk gaf het eiland in 1680 aan Louis Jolliet als dank voor diens ontdekkingsreizen naar de Hudson Bay in het noorden tot de Mississippi vallei in het zuiden. Jolliet is er met zijn gezin en een kleine groep mensen gaan wonen, maar de nederzetting is in 1690 door troepen uit New England, die onderweg waren naar Quebec, vernietigd.

Nadat New France in 1763 aan Engeland werd toegekend is het eiland beurtelings onder het bestuur geraakt van Newfoundland en Canada, voordat het deel werd van de provincie Quebec.

Verschillende keren is er daarna nog geprobeerd om er iets te beginnen, maar het is steeds op niets uitgelopen en er hebben nooit veel mensen voor langere tijd gewoond. Mensen die aan de noordelijke en zuidelijke kust van de St. Lawrence woonden gingen er wel vaak heen in de hoop waardevolle artikelen te vinden die overgebleven waren van gestrande schepen. In 1876 strandde er bijvoorbeeld het schip dat de gouverneur van Quebec, Lord Dorchester, aan boord had. Daarna zijn er over een periode van 10 jaar meer dan 100 schepen op de kust en de omliggende rotsen gelopen.

In 1890 had er een belangrijke historische gebeurtenis plaats. Menri Menier, een Franse multi-millionair in de chocolade industrie, die op zoek was naar een groot prive terrein waar hij met zijn vrienden kon gaan vissen en jagen, kocht het eiland voor $125.000. Een kennis, Georges Martin-Zede, nam het op zich het beheer over het eiland op zich te nemen en in de loop van de volgende 30 jaar werd er $5.000.000 besteed aan gebouwen, boerderijen, wegen, scholen, een klein ziekenhuis, een kleine spoorlijn en schepen. Er werd een fabriek gebouwd voor het inmaken van kreeft en er werden koeien en herten naar het eiland gebracht.

Voor Menier zelf werd er een door zijn Franse architect ontworpen blokhuis van vier verdiepingen gebouwd. Een deel van een van de muren bestond uit een enorme van glas gemaakte fleur-de-lis die speciaal uit Frankrijk was overgebracht. De eigenaar heeft zijn woning ook nu en dan betrokken.

De bevolking heeft nooit uit meer dan 700 mensen bestaan en de bedrijfjes die men er was begonnen waren niet winstgevend. Men had gehoopt dat de landbouw er ontwikkkeld kon worden zoals op Prince Edward Island, maar de grond bleek niet goed genoeg te zijn.

De dood van Menier in 1913 en de Eerste Wereldoorlog die het daarop volgende jaar uitbrak brachten de ontwikkelingen tot een einde. Na de oorlog probeerde de familie Menier nog toeristen aan te trekken voor de zalmvisserij, maar ook dat is niet gelukt.

In 1926 werd het eiland verkocht aan een groep van Canadese papierfabrieken die op grote schaal begonnen met het vellen van bomen. Aan die activiteit kwam gedurende de Depressie een einde. Een groep Duitsers toonde in 1937 belangstelling voor het eiland, maar de Canadese regering en die van Quebec weigerden om het eiland aan buitenlanders te verkopen.

Na de Tweede Wereldoorlog is er nog veel hout gewonnen voor de papier industrie, maar in 1974 werd het eiland aangekocht door de provincie Quebec om er een provinciaal park aan te leggen. Men kan er vissen, jagen en kamperen. Er is een groot aantal rivieren over het hele eiland en een prachtige 50 meter hoge waterval. Er is een klein vliegveld en ook voor hen die niet kamperen is er gelegenheid voor onderdak beschikbaar. Er is een veerdienst van Sept Iles aan de noordelijke kust van de St. Lawrence en van Rimouski aan de zuidelijke kust van de rivier.

Dutch

J. VanHarmelen

Jodenvervolging 3

Toen ik de herdenkingsdienst in de Tempel Emanuel-El in Sarasota bijwoonde zei de rabbi het volgende:

,,Het gebeurde op de dag toen alle synagogen in het gehele land in brand werden gestoken. Bewakers kregen de opdracht om alleen belendende gebouwen te beschermen. Een zich verheugende menigte verzamelde zich voor de brandende heiligdommen om de Joden te beschimpen. En zie, een Jood kwam te voorschijn uit de menigte en brak door de bewaking. De spottende schildwachten schreeuwden hem na: Waar vlieg je heen, Jood? En hij schreeuwde: Ik begeer te bidden. Zij lachten hem uit en zeiden: zie je dan niet dat je heilige plaats in brand staat? De Jood ging echter verder, en zei: Een brandende synagoge is toch ook een huis van God! En hij verdween in de rook.

En uit het schoolhuis werden drie en negentig meisjes, onderwijzeressen en leerlingen gesleept en naar een bordeel gebracht. Daar werden ze gebaad en gezalfd en kregen het bevel om de lusten van degenen die de Joden beschimpten te bevredigen om zo haar eigen leven te redden. De meisjes hadden echter gezworen dat ze zich nooit door haar belagers zouden laten bezoedelen. Zij wiesen hun lichamen en zuiverden hun harten, en baden met elkaar hun laatste gebed, dronken vergif en offerden zonder enige vrees hun zielen in reinheid aan God.''

Toen bad de gemeente: ,,Gedenk, o God van genade, de zielen van uw gemartelde kinderen, verleen ze een schuilplaats onder uw beschermende vleugels. Geef uw eeuwige vrede aan de helden van Warsaw, van Bendin, van Tarnow, van Vilna, van Bialystok, van Treblinka, van de vele eenzame vechters in ghetto's en moordkampen, die gestorven zijn met de laatste kreet van Simson op hun lippen: dat ik met de Filistijnen sterve!'' Smachtend bidt de gemeente om Gods hulp en genade. Verander, o God, onze droefheid in troost en dit tranendal in een fontein van verlossing. Bekeer ons tot u, o God en wij zullen bekeerd zijn. Vernieuw onze dagen zoals vroeger. Gezegend zijt gij, o Heer, Verlosser van Israel. Amen.

Daarna vertelde Mrs. Rose Kaplovitz, die het concentratie kamp van Auschwitz als de enige van haar familie had overleefd, met een beheerste stem enige van haar ervaringen. Zij vertelde dat zij geboren was in Sosnowiec, Poland en dat zij een jaar had doorgebracht in een ghetto, en twee jaar in het concentratiekamp van Auschwitz. En wonder boven wonder, ‚survived against all odds'. Zij leeft nog hoewel zij verreweg alle kansen tegen zich had. Het was een indrukwekkende dienst waarin vier rabbi's het woord voerden volgens een liturgie die oorspronkelijk geschreven was door Rabbi Opher voor de Synagoge Raad van Amerika.

De week van 18 april was officieel bestemd als een Dag van Herinnering aan de slachtoffers van de holocaust. Het was een week waarin Amerikanen en Canadezen werden opgewekt om aan die periode in de geschiedenis te denken waarin zes millioen Joden werden vermoord door de Nazi Holocaust als een deel van een systematisch program van genocide.

Elk jaar gaat er aan de dag waarop de onafhankelijkheid van de staat Israel wordt herdacht een dag vooraf (Yom Hazikaron) waarop allen die hun leven opgeofferd hebben in de oorlog voor de vrijheid worden herdacht.

Als je't mij vraagt...

Syrt Wolters

Moeten de Drie Formulieren Van Enigheid de basis zijn van onze Christelijke scholen of is een ,,Educational Creed'' beter?

Deze vraag kwam eigenlijk op in mijn vorig praatje, waarin dat nieuwe blad ,,Reformed Perspective'' aangehaald werd. Volgens de Canadian Reformed(e) leiders (ook wel volgens sommigen in de Christian Reformed Church) behoort de basis van een Christelijke school voor onze kinderen conform te zijn met de kerkelijke belijdenisschriften. Hoewel ik zo'n 20 of 30 jaar geleden zelf ook in die richting dacht, ben ik daar in de loop der jaren toch wel van terug gekomen. Ik vraag me soms wel eens af of de verdeeldheid in de Christelijke kerken niet voor een groot deel haar oorzaak vindt in het feit dat we de kerk als instituut te hoog aanslaan en te weinig aandacht schenken aan de eigenlijke taak van dat instituut der kerk.

Hebt u wel eens stil gestaan bij het feit dat de kerk als instituut, zoals wij dat ervaren, helemaal niet tot de scheppingsorde behoort? Dat instituut der kerk is er om der zonde wil! Het is het instituut waardoor Jezus Christus zich weer een volk vergadert, dat weer bereid is, en in beginsel weer in staat is om te leven volgens de oorspronkelijke paradijswet. En die paradijswet was: Toon uw liefde tot mij door de schepping te beheren, haar te ontwikkelen tot haar volkomenheid. Vermenigvuldig u en maak de wereld vol met mensen, allemaal druk bezig om te tonen wat Ik de Here heb bedoeld met deze schepping.

Het is duidelijk uit de bijbel dat Gods wil was dat er hier op aarde een mensengemeenschap zou leven in harmonie met de wet der liefde. Ik twijfel er niet aan dat er ook zonder de val in zonde zich een maatschappelijk leven zou hebben ontwikkeld met een sociaal, economisch, aestetisch en politiek aspect, alles gedragen door het religieuze aspect van de liefde tot God in de eerste plaats en daaruit voortvloeiend liefde tot de naaste.

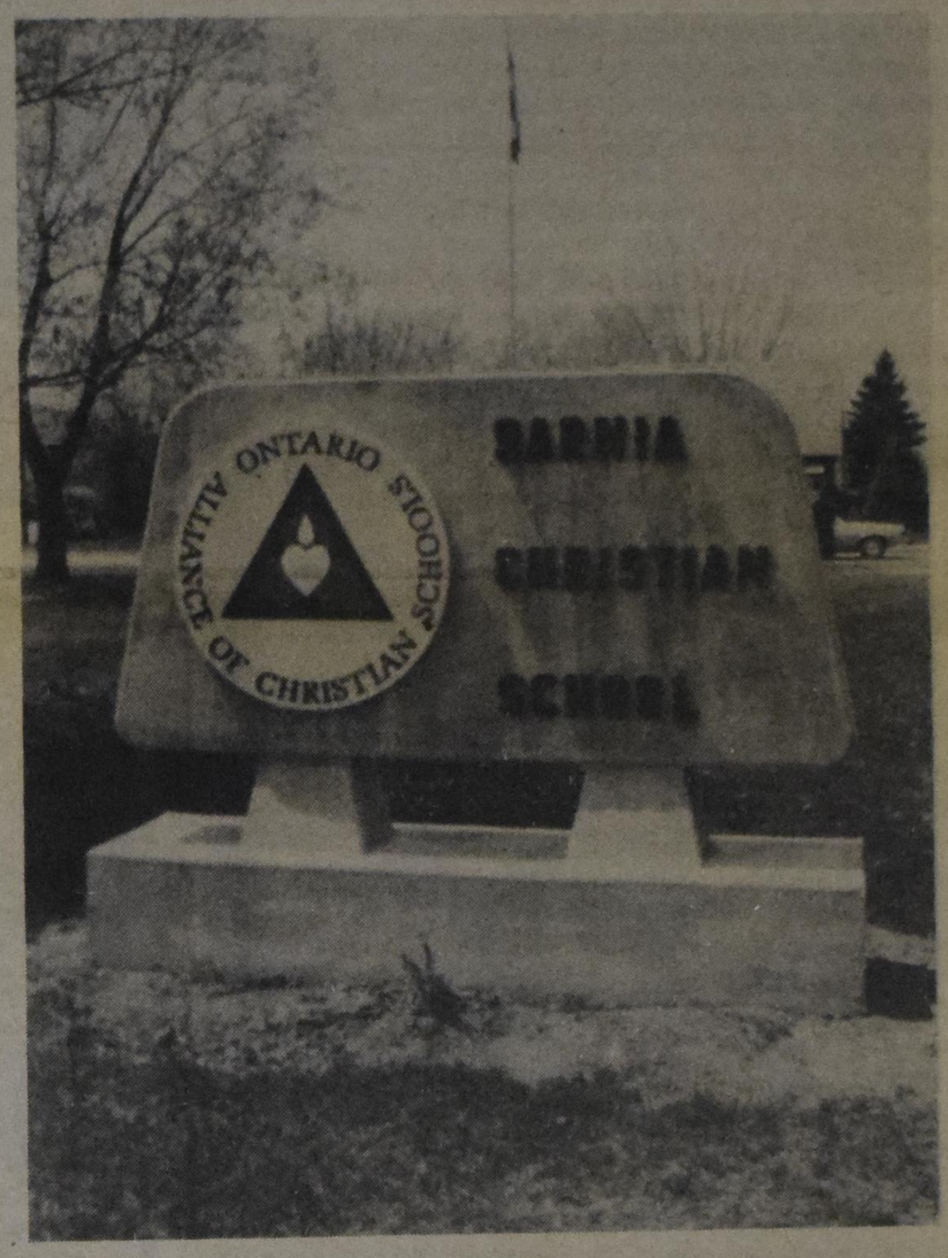
Nu ben ik geneigd te geloven, dat wanneer we als verloste mensen weer onze oorspronkelijke paradijstaak gaan zien en we in gehoorzaamheid de gelederen sluiten om die taak weer te gaan vervullen, dat we, na verloop van tijd, misschien tot de verrassende ontdekking komen, dat er heel wat ,,kerkmuren'' door de gloed der onderlinge liefde weg gesmolten zijn. Wat we nu doen als Christenen is krampachtig ons eindje vasthouden als afzonderlijke kerkdominatie, en intussen vergeten we onze scheppings taak. Ik ben geneigd te geloven dat het koninkrijk Gods niet samenvalt met enige kerkformatie, maar dat het koninkrijk Gods gevormd wordt door al diegenen die hun hoop en hulp van God in Christus verwachten.

Er mogen dan verschillen zijn in inzicht (zolang we nog slechts zien als in een spiegel in een duistere rede—Paulus), maar we zullen elkaar niet uitsluiten als het aankomt op de vervulling van de taak die ons in Christus weer gegeven is.

Ik geloof zelfs dat het zendingsmandaat, zoals Jezus ons dat gebiedt in Matth. 28, veel meer inhoudt dan alleen maar uit gaan en de wereld vertellen dat Jezus gekomen is om ons van de zonde te verlossen.

Waarom moet de kerk uitgaan om het evangelie te verkondigen? Niet in de eerste plaats om ,,zieltjes te winnen''. Het zendingsmandaat zoals het ons gegeven is spreekt van uit gaan in de hele wereld ,,Omdat mij gegeven is alle authoriteit in hemel en op aarde.'' Kijkt u het maar in uw bijbel na. De tekst begint met te zeggen: Mij is gegeven alle macht in hemel en op aarde: om die reden, daarom, ga uit in de gehele wereld, verkondig het evangelie, dopende in de naam des Vaders en des Zoons en des Heiligen Geestes, lerende al wat ik u geboden heb.

Daarom, zelfs als we elkaar niet geheel kunnen vinden als het op theologisch inzicht aankomt, laten we alstublieft elkaar vinden in die geweldige cultuurtaak. Onderwijs is een van die terreinen, waar we als Christenen elkaar kunnen vinden. Ik heb er helemaal geen moeite mee om met mijn Doopsgezinde broeder of zuster samen te werken aan vorming van de kerkjeugd voor een leven in dienst van



koning Christus in de wereld.

En als er dan in bijbelse geschiedenis de zaak van de doop ter sprake komt, wat dan? Moeten we dan over die dingen zwijgen? Nee, natuurlijk niet. Maar elke onderwijzer(es) die zijn/haar zout waard is, moet in staat zijn om de verschillende opvattingen aan de leerlingen duidelijk te maken. En dan ben ik niet tevreden als ik van een onderwijzer hoor dat hij bij de behandeling van de zondagsheiliging zegt: En dan zijn er zelfs mensen die zo ver gaan dat je op zondag zelfs niet naar de winkel mag gaan om wat te kopen.

Of er problemen zijn als we ,,interkerkelijke'' scholen hebben? En of! Die problemen moeten we niet kleineren of ze bagatelliseren. Soms vrees ik dat velen hun kinderen gemakkelijker naar een seculaire openbare school sturen dan naar een interkerkelijke school. Dan vraag ik me wel af: waar ligt ons zwaartepunt: in de kerk als instituut of in de kerk als koninkrijk Gods?

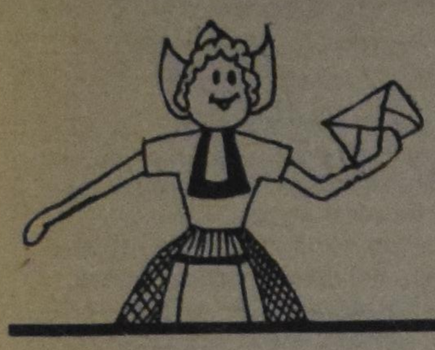
Ik kan me van ,,Reformed Perspective'' wel begrijpen dat het het standpunt inneemt van Christelijk onderwijs in het raam van de eigen kerk. Als je het koninkrijk Gods vereenzelvigt met de geinstitueerde kerk, dan is dat de enige mogelijkheid.

Het verwijt is meermalen gehoord: Maar hoe kun je nu samenwerken met mensen die geen verbondsbegrip hebben? Daarop zou ik willen antwoorden: Ondanks dat er veel Christenen zijn die niet een heldere schriftuurlijke kijk op het verbond hebben, neemt het toch niet weg dat diezelfde mensen tot dat verbond behoren, zonder het zelf te zien of te erkennen. God heeft niet een Gereformeerd verbond opgericht met Abraham. En zolang Christus in zijn barmhartigheid kinderen aanneemt, zelfs als ze niet de volle rijkdom daarvan inzien, dan vraag ik me af of iemand het recht heeft om zulke mede broeders en zusters uit te sluiten als het komt tot het vervullen van onze cultuurtaak.

Dit alles wil nu ook weer niet zeggen dat iedereen die zich Christen noemt welkom is in onze school kring. Voor een schoolvereniging is het, dunkt mij, en vereiste dat we een schriftuurlijke kijk hebben op de beginselen van onderwijs. Maar daarover misschien een volgend keer.

Dutch

Uit Nederland



Radio Nederland ☐ Kabinets-informateur Piet Steenkamp heeft verslag uitgebracht aan Koningin Beatrix over de kabinets-formatie. Steenkamp heeft de koningin meegedeeld dat lijmen van de gevallen coalitie CDA, PvdA, D'66 echt kan worden vergeten. Hij gaat nu op zoek naar een overgangs-kabinet dat de vervroegde verkiezingen in september moet voorbereiden. Zo'n overgangs-kabinet kan bestaan uit CDA, D'66 en -toch weer- de PvdA, maar die kans is erg klein. Een tweede mogelijkheid is een overgangskabinet van CDA en D'66 en een derde mogelijkheid is dat het land tijdelijk alleen door CDA-ministers zou worden bestuurd.

Intussen blijft VVD-fractieleider Ed Nijpels hardnekkig proberen op de een of andere manier deel te nemen aan een overgangskabinet met CDA en D'66, maar zonder de PvdA.

Ondertussen regeert het demissionaire kabinet door. Premier van Agt heeft in een brief aan de Tweede Kamer de hoofdlijnen uiteengezet van de Voorjaarsnota. De besluiten houden een lastenverlichting voor het bedrijfsleven in van 500 miljoen gulden. Verder krijgen alleenstaanden en gezinnen die van een minimum inkomen moeten leven dit jaar een extraatje als bijdrage in de gestegen kosten van het levensonderhoud. Het kabinet weet nog niet hoe het deze maatregel, die honderd miljoen gulden kost, moet financieren.

☐ De Amerikaanse ambassadeur in Nederland William Dyess, ziet voorlopig af van een discussiebijeenkomst in de Vrije Universiteit van Amsterdam. Reden is de onrustige sfeer in de stad. De ambassadeur zou een rede houden voor een groep studenten als inleiding op een discussie over de Amerikaans-Nederlandse betrekkingen. De viering van het 200-jarig bestaan van die betrekkingen is gepaard gegaan met betogingen, vooral in Amsterdam, tegen de Amerikaanse buitenlandse- en defensiepolitiek. De Amerikanen hebben hun consulaat in de stad gesloten omdat iedere keer tijdens demonstraties de ruiten werden ingegooid.

☐ De werkgelegenheid in het centrum van Amsterdam is de laatste tien jaar met bijna de helft afgenomen. De Kamer van Koophandel van de hoofdstad schrijft dat toe aan de slechte bereikbaarheid, de hoge criminaliteit en verval en vervuiling van de binnenstad. Er werken nu nog 75 duizend mensen. Hun aantal bedrijven verminderde met ruim een kwart. Als de huidige ontwikkeling doorzet komen, volgens de Kamer, nog zeker drie en half duizend arbeidsplaatsen in gevaar. Om die ontwikkeling te stoppen beveelt de Kamer aan om de Amsterdamse binnenstad weer aantrekkelijk te maken voor het publiek.

☐ Bij Sotheby in Londen is een brief van Vincent van Gogh aan de Engelse schilder Levens verkocht voor iets meer dan 67 duizend guiden. In zijn brief-gedateerd in 1886, schrijft van Gogh aan zijn vroegere leerling wat hij bedoelde toen hij van zijn donkere palet veranderde naar de techniek van het impressionisme en pointillisme.

Zendingsschip de zee op voor Derde Wereld

Gereformeerd Weekblad — Het 11.000 ton metende schip ‚Anastasia', eigendom van de internationale evangelisatiebeweging ‚Jeugd met een Opdracht' (Youth with a Mission), steekt binnenkort de oceaan over. Van Athene uit heeft het dezer dagen een geslaagde proefvaart gemaakt, onder leiding van inspecteurs van Lloyds. Het is nu definitief geregistreerd bij de regering van Malta, als vrachtschip met plaats voor 195 bemanningsleden en passagiers.

Sinds de organisatie ‚Jeugd met een Opdracht' het schip kocht, is er door vrijwilligers enkele jaren gewerkt aan herstel en verbouwingen. Tijdens de proefvaart werd het nu op zeewaardigheid en veiligheid getest. Volgens de inspecteurs heeft de ‚Anastasia' alle tests uitstekend doorstaan. Het Nederlandse bemanningslid David Davids uit Delfzijl — zelf een voormalige scheepseigenaar — zei: „Er is niets tweedehands aan dit schip. Het gedroeg zich als gloednieuw."

De bemanning aan boord van het schip, geleid door kapitein Ben Applegate, bestaat geheel uit vrijwilligers, die zich willen inzetten voor hulpverlening en evangelisatie. De ‚Anastasia' zal daarvoor worden ingezet in de landen van de derde wereld. Men denkt o.m. aan hulpverlening bij rampen.

Het schip voert o.a. twee veldhospitalen, tenten, dekens, voeding, kleding, tijdelijke onderkomens en reddingsuitrustingen mee. Ook denkt men aan het houden van evangelisatie campagnes, training van leidinggevenden in kerkelijk en maatschappelijk werk, lectuurverspreiding, e.d.

In Los Angeles worden de laatste werkzaamheden aan het schip verricht, waarna het een registratie als passagiersschip zal kunnen krijgen. Er moet o.a. een sprinkler-installatie voor het hele schip worden gebouwd.

De proefvaart voor de Maltese regering vond plaats in de Aegeische zee. Het schip werd in 1953 gebouwd en bood plaats aan 600 passagiers.

De Belasting-vrije winkel in Toronto is nog steeds

no. 1

Grote voorraden van kwaliteitsgoederen houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts $22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor $19.95 en 3 voor de speciale prijs van $55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van $21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor $14.95. Eau de cologne van 4711 is $5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van $16.50. Een 300 ml. fles is slechts $13.95.

Ook cadeaus voor lage belastingvrije prijzen

Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor $6.95, 3 flessen van 1 oz. voor $19.00 en zes voor $35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf $89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken cigaretten houden we ook op $6.50 per carton. En onze selectie sieraden, porcelein, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!

Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vliegtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.

Voor meer inlichtingen kunt u bellen (416) 676-2857

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THANK YOU

BOSMA: We wish to express our sincere thanks to our children, grandchildren, relatives and friends for the many best wishes, cards, flowers and gifts for our 50th Wedding Anniversary. Above all we thank the Lord for many blessings.
Johannes and Sjieuwke Bosma, Stratton, Ont.

MATTER: We want to express our sincere appreciation for all the best wishes, cards and gifts we received from family, relatives and friends. Praise God from whom all blessings flow.
Peter and Alice Matter,
256 Water St., Guelph, ON N1G 1B7

BIRTHS

VAHRMEYER: With praise and thanks to God, we, Bob and Janet, wish to announce the blessing of a beautiful, healthy, baby girl, whom we named, SARAH MARIA. She was born Thursday, May 27, 1982. Sarah is the first grandchild for Mr. and Mrs. Klaas Zwier and Mr. and Mrs. Bob Vahrmeyer and the first great-grandchild for Mrs. B. Zwier, Mr. and Mrs. M. Noordzy and the fifth for Mrs. W. Vahrmeyer.

VANBERKEL: The Lord has once again blessed us with another healthy, precious son. Sam and Laurie joyfully announce the arrival of, ADAM JOEL, on May 28, 1982. He is lovingly welcomed by four older brothers: Christopher, Jeremy, Nicholas and Aaron. Another grandchild for oma Vander Kruk and for grandma and grandpa Van Berkel.
"We will bless the Lord from this time forth and forever more" (Psalm 115:18).
R.R.#1, Troy, ON L0R 2B0

MARRIAGES

HOUWER-VELDSTRA: Mr. and Mrs. Albert Houwer and Mr. and Mrs. John Veldstra, are pleased to announce the forthcoming marriage of their children, SYLVIA and GORDON. The ceremony will take place, D.V., on Saturday, July 3, 1982, at 3:00 p.m. in the Maranatha Chr. Ref. Church of York, Ont. Rev. P. Stel officiating.
Future address: 334 East 14th St., Apt. #115, Hamilton, Ont.

KLUMPENHOUWER-PEREBOOM: VALERIE JANE and ALBERTUS JAN DIRK, together with their parents, Gerrit Willem and Elizabeth Klumpenhouwer and Jan Dirk and Maria Pereboom joyfully announce the forthcoming celebration of their marriage on Saturday, July 10, 1982 at 2:00 p.m. in the Third Chr. Ref. Church of Edmonton, Alta. Rev. J.D. Pereboom officiating.
Future address: Harvard University, Cambridge, MA 02138

MARRIAGES

NANNINGA-WESSELIUS: Mr. and Mrs. Walter Nanninga of Bowmanville, Ont. are pleased to announce the forthcoming marriage of their daughter, TRUDY ALICE to JOHN LEWIS, son of Mr. and Mrs. Lloyd Wesselius of Bowmanville, Ont. The ceremony will take place, the Lord willing, on Saturday, July 3, 1982, at 4:30 p.m. in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. H. Bout officiating.

OOSTERHEERD-FENDEY: Mr. and Mrs. John Oosterheerd of Cornwall, Ont., wish to announce the forthcoming marriage of their daughter, SUSAN TILLIE to CHARLES WESLEY, son of Mrs. Valerie Fendey of Glen Williams, Ont. The ceremony will take place, the Lord willing, on Saturday, July 10, 1982, at 4 p.m., in the Chr. Ref. Church, Georgetown, Ont. Rev. J. deJong officiating.
Future address: 551 Main St., Glen Williams, Ont.

OOSTERMAN-OKKEMA: With Christian joy and thanksgiving to God, we announce the forthcoming marriage of GLORIA JEAN and HENRY. Daughter of Mr. and Mrs. George Oosterman of Whitensville, Mass., and son of Mr. and Mrs. Harry Okkema of Dresden, Ont. The ceremony will take place on July 17, 1982, at 4:30 in the Pleasant St. Chr. Ref. Church, Whitensville, Mass. Rev. J. Piersma officiating.
Future address: 181 Wellington St., Mt. Brydges, ON N0L 1W0

SCHOLING-PASMAN: Believing that the Lord has brought our children together, Mr. and Mrs. Andy Scholing and Mr. and Mrs. Art Pasman, are happy to announce the forthcoming marriage of their children, ANITA MARLENE and JERRY JOHN. The ceremony will take place, the Lord willing, on Friday, June 18, 1982, at 1:30 p.m., in the Chr. Ref. Church of Rocky Mtn. House, Alta.
Future address: Suite #A, 3820-45th St., Red Deer, Alta.

SMOUTER-BOERINGA: Mr. and Mrs. W. Smouter of London, Ont., and Mr. and Mrs. F. Boeringa of Lakeside, Ont., are pleased to announce the forthcoming marriage of their children, ELEANOR and PETER. The ceremony will take place, D.V., on Saturday, July 10, 1982, at 2:00 p.m. in the Pilgrim Canadian Ref. Church, London, Ont. Rev. J. DeJong officiating.
Future address: 8 Main St. E., Apt. #2, Box #733, Norwich, ON N0J 1P0

VANDER KOOI - RHEBERGEN: Mr. and Mrs. Joe Vander Kooi and Mr. and Mrs. Gerald Rhebergen are happy to announce the forthcoming marriage of their children, EVELYN ANN and PETER. We thank our covenant Lord for having brought them together. The wedding ceremony will take place, the Lord willing, on Saturday, June 26, 1982, at 3 p.m. in the Springdale Chr. Ref. Church, Bradford, Ont. Rev. J. Van Stempvoort officiating.
Future address: (as of August 1st) R.R.#4, Bradford, ON L0G 1C0

VANDERLOO-CHAPMAN: Hank and Ann VanderLoo of Waterloo, Ont., are pleased to announce the marriage of their daughter, JEANETTE to GORDON RAYMOND, son of Gordon and Jetty Chapman of Kitchener, Ont. The ceremony will take place, D.V., June 12, 1982, at 3:30 p.m., in the First Chr. Ref. Church of Kitchener, Ont. Rev. Dr. Peter Van Katwyk officiating.

Subscription Discount
A one-year subscription for only $5.00 to all newlyweds whose marriage announcement appears here with future address.

MARRIAGES

VAN DER VEEN-BUS: With thanks to the Lord, we are happy to announce the wedding of our children, ANNEMARIE and EDWARD. The wedding will take place, the Lord willing, on June 19, 1982, in the Orangeville Chr. Ref. Church. Rev. J. Westerhof officiating.
Mr. and Mrs. William Bus, Mr. and Mrs. Peter Van der Veen.
Future address: Box #167, Campbellville, ON L0P 1B0

ANNIVERSARIES

Emmen — Telkwa
1947 — 1982
With gratefulness and gladness, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

JACOB and HILDA BINNEMA
(nee Scholtens)

on July 8, 1982, in Telkwa, BC.
With faith in God's constant presence in your lives, we wish you well.
Tim — Telkwa, BC
Ted — Telkwa, BC
Calvin — Edmonton, Alta.
Garry — Edmonton, Alta.
Hank — Edmonton, Alta.
Herma & Hank Dunnewold; Hilda-Jane, Sarah, Albert, Jacqueline — Scotsburn, NS
Jacob & Magda; Heidi, Daniel, David — Chinook Valley, Alta.
Wilma; Angela, Jesse, Joel — Edmonton, Alta.
Box #410, Telkwa, BC

1932 — 1982
With thankfulness to the Lord, we hope to celebrate, on July 7, 1982, D.V., with our parents and grandparents,

LAMBERTUS and TRYNTJE DEKKEMA
(nee Kort)

their 50th Wedding Anniversary.
Wedding text: "For it is the Lord your God who goes with you; He will not fail you or forsake you" (Deut. 31:6b).
Gerry & Mary Dekkema; Ron & Joanne Nieuwstraten, Wendy, Kim — Willowdale, Ont.
Klaas & Enga Dekkema; Larry, Theodore, Glenda, Teresa, Kenny — Newmarket, Ont.
Bram & Ann Kamerman; Terry, Joanne, David — Richmondhill, Ont.
Lloyd & Tina Dekkema; Robert, Mark, Julie, Angie — Newmarket, Ont.
Geert & Jean Pypker; Tracey-Ann, Tommy — Scarborough, Ont.
Bert & Jenny Dekkema; Adrienne — Unionville, Ont.
Peter & Carol Dekkema; Timothy, Dennis — Thornhill, Ont.
1 great-grandchild: Garrett Ronald Nieuwstraten.
Open house at Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont., on Wednesday, July 7, 1982, from 7 p.m. to 9 p.m.
Best wishes only, please.
Home address: 145 Pemberton Ave., Richmondhill, ON L4C 3T6

1957 — 1982
June 21
With joy and thankfulness to our Lord, we are happy to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

JOHN and ANN ESSER
(nee Vroom)

Congratulations and love from your children and grandchildren:
John & Carol Vriesinga; Jamie, Daniel
George & Janet Esser; Denise
Dave & Flora Vriesinga
Bill Esser
Robert Esser
Andrew Esser
Kathee Vriesinga
John-Paul Esser
Donald Esser
Home address: 2736 London Rd., Sarnia, ON N7T 7H2

ANNIVERSARIES

1927 — 1982
June 23
"May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13).
With joy and thankfulness to our God, we hope to celebrate with our parents, grandparents, great-grandparents,

A.J. and R. HAAGSMA
(nee Pasma)

the occasion of their 55th Wedding Anniversary. We are grateful to our Lord that he has richly blessed them for so many years and it's our prayer that he will continue to bless them.
Richard & Betty Elema — London
Jake & Gay Haagsma — London
John & Joanne Haagsma — London
Herman & Grace Louter — Bramalea
Tip & Winny Haagsma — Sarnia
Cecil & Anne Haagsma — Salford
Sheila Haagsma — London
Peter & Freda Haagsma — Salford
Minke Haagsma — Toronto
30 grandchildren and 10 great-grandchildren.
R.R.#1, Salford, Ont.

1952 — 1982
June 17
With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

PIETER and STIJNTJE MEIJER
(nee Van der Graaf)

We pray that God may continue to bless them and keep them for many more happy years together.
Congratulations and love from your family:
Gary & Joanne Meijer
Bernice Meijer
Ena & Peter MacPherson
Hank Meijer
Clarence Meijer
Wilma Meijer
Henry Meijer
Home address: R.R.#2, Centreville, Kings Co., NS B0P 1J0

1957 — 1982
June 21
With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

ANDY and JENNY PEGELS
(nee De Haan)

May the Lord continue to bless them and keep them in his constant care.
Their grateful children and grandchild:
Bert
Diane & Ted Postma; Michael
Ron
Open house to be held at their home on June 21, 1982 from 2 to 4 p.m. and 7 to 9 p.m.
Best wishes only.
Home address: 13 Montgomery Rd., Welland, ON L3C 2Y2

1937 — 1982
July 1
With joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents,

DIRK and DINA STARING
(nee Breijer)

We pray that God may continue to bless them and grant them many more years together.
With love and congratulations from their children and grandchildren:
Martin & Ann
Rita & Don
Dirk & Alice
John & Lynn
Nellie & Hans
Sam & Linda
Clarence & Carol
Diny & John
Coby & Jim
Peter & Darlene
and 18 grandchildren
Open house will be held at the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont. on July 1, 1982, from 3:00 to 5:00 p.m.
Home address: 59 Norfield Cres., Rexdale, ON M9W 1X5

ANNIVERSARIES

"Praise God from whom all blessings flow."
On July 1, 1982, D.V., we hope to celebrate the 50th Wedding Anniversary or our parents, grandparents and great-grandparents,

HARRY and RIE PYPER
(nee Brondsema)

We wish them the Lord's blessing on this day and pray that he will continue to bless and care for them in the years ahead.
Their thankful children, grandchildren, and great-grandchildren:
Lena & Henk Oosterveld; Etta, Rick & Alison, Harry, Ron, Ed
Jo & Jake Klimstra; Alan, Jeff, Lenny, Emily
Albert & Linda Pyper; Jennifer, Gregory
Jean & Gerry van Hoist; Amy, Marcia, Tim
Ed & Jane Pyper; Julie, Robby, Kenny, Debby
and great-grandchildren: Miranda, Jason
— all of Guelph
Open house will be held in the Chr. Ref. Church, Guelph, Ont., on June 30, 1982, from 7:30 - 9:30 p.m.
Home address: 257 Water St., Guelph, ON N1B 1B6

1932 — 1982
July 4
LOUW and GERRITJE SYTSMA
(nee Verheul)

We, their children, grandchildren and great-grandchildren, rejoice with our parents on this occasion of their 50th Wedding Anniversary. They have found truth and strength in this text from God's word.
"Jesus Christ himself being the corner stone in whom all the building fitly framed together groweth unto an Holy Temple in the Lord" (Eph. 2:20b - 21a).
Jelle & Jetty Sytsma;
Cathy S.,
Louis S.,
Andy S.
Ton & Nettie Klein;
Randy K.,
Gary & Gerda deWinter,
Henk & Christa Van de Wetering; Amanda
Diana K.,
Louis K.
Theunis & Riemie Sytsma;
Louis S.,
Paul & Kathy Bakker;
Michelle, Ian
Bill S.,
Paul S.,
Tony S.,
Louis & Sietie Sytsma;
Sylvia S.,
Wayne S.,
Jo-Anne S.
John & Anne Claus;
Peter C.,
Glenda C.
Open house to be held at the Latchen Centre, Port Perry, Ont., from 9:00 p.m. to 10:00 p.m., on July 2, 1982.
Home address: R.R.#4, Port Perry, ON L0B 1N0

Toronto — Etobicoke
1952 — 1982
July 5
"The house of the wicked will be torn down, but the home of the upright flourishes," (Proverbs 14:11).
With joy and thankfulness to our Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

MORRIS and ANN VELLEKOOP
(nee Glas)

Together with them, we thank the Lord for the many blessings they have received during these 30 years and may he bless them for many years to come.
Happy anniversary, Mom and Dad!
With love from your children:
Ingrid — Toronto
Michael — Montreal
David & Angela
Maurice
Open house at the home address on Saturday, July 10, 1982, from 2 p.m. - 5 p.m.
Home address: 12 Raintree Path, Etobicoke, ON M9C 5A9

Classified Advertising

ANNIVERSARIES

The Hague 1947 — Edmonton 1982

July 30

With thanks to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

CORS and CORNELIA VAN VLIET
(nee Vreeling)

We pray that the Lord may grant them many more years together in love and happiness.

Jack & Gerda Van Vliet; Laura, Norman, Kevin, Brian — Red Deer, Alta.
John & Diana Van Vliet; Gordon, Daniel — Calgary, Alta.
Alice & Chris Groeneweg; Andrea — Edmonton, Alta.
Home address: 10628 - 30th St., Edmonton, AB T5W 1V8

Terrace, BC 1957 — Atwood, Ont. 1982

July 8

"For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh" (Eph. 5:31).

With great joy and thanksgiving to our gracious Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

TONY and JEAN VERHULP
(nee Vander Ploeg)

May God grant you many more happy years together. Love and congratulations from your children:

Arnold & Anita; Rachel — London, Ont.
Shirley & Dave DeVos (eng.) — Kitchener, Ont.
Bryan — Halifax, NS
Sandra — Kitchener, Ont.
Wayne — at home
Bruce — at home
Home address: R.R.#1, Atwood, ON N0G 1B0

OBITUARIES

"Great is thy faithfulness."
The Lord took unto himself,

HELEN BAKKER

beloved wife of John C. Bakker Sr., on Wednesday, June 2, 1982, in her 76th year.

Dear mother of:
Dave & Ann Bakker
Harry & Dorothy Bakker
John Jr. & Grace Bakker
Bert & Ruth Bakker
— all of St. Catharines, Ont.
Irene & Cecil Simpson — Georgetown, Ont.
Loving Oma of 20 grandchildren and 3 great-grandchildren.
Sister of Henk, Cor, Bert and Maarten Poot — The Netherlands
A member of Trinity Chr. Ref. Church of St. Catharines, Ont.
The funeral service was held Friday, June 4, 1982, from Trinity Chr. Ref. Church. Rev. Henry Jonker officiated.
The family thanks all those who expressed in various ways their sympathy.

,,De Heer is mijn Herder'' (Psalm 23).

Op vrijdag, 4 juni, 1982, nam de Here tot zich in heerlijkheid, op de leeftijd van 72 jaar onze geliefde broer, zwager en oom,

ROELOF GILS

Geliefde echtgenoot van Rieka Eisen.
Broers en zusters:
Annigje Jansen
Grietje Schroder
Tina Gils
Alberdina Gils
Aaltje & Jaap Oostijen
Jantje Veldman
Harm & Marie Gils
Lucas Gils
Annie & Willem IJmker
en neven en nichten.

De begrafenis heeft plaats gevonden op 7 juni, 1982 vanuit de Chr. Ref. Church te Aylmer, Ont. De dienst werd geleid door Rev. H. Boekhoven.
216 Caverly Rd., Aylmer, Ont.

OBITUARIES

"We know that in everything God works for good with those who love him" (Rom. 8:28a).

On Friday, June 4, 1982, the Lord took unto himself our dearly loved husband, father, and grandfather,

JOHANNES BOMHOF

beloved husband of Gerridina Bomhof

During his lengthy illness he continually witnessed for his Saviour Jesus Christ.

Father and grandfather of:
Hans & Lainie Bomhof; Karel, Tanya — Richmond, BC
Betty & Tim Greenwood; James, Mark, Matthew — Coquitlam, BC
Jasper & Petra Bomhof — Vancouver, BC
Hilda & Bob Van Dyk; Christopher, Anita, Anton — Surrey, BC
3928 Winton St., Victoria, BC V8P 3L3

On June 4, 1982, our Lord and Saviour, who so steadfastly sustained him during his illness, suddenly took into his glory our beloved husband, father and grandfather,

ROELOF GILS

at the age of 72.
Psalter Hymnal 124:5.
He will be sadly missed by his wife:
Frederica (Eisen) Gils.
His children:
Alice & Kees van Liere — Aylmer
Jayne Gils — Tillsonburg
His grandchildren:
Marvin van Liere & Marianne
Ron van Liere
Richard van Liere
Funeral was held from the Aylmer Chr. Ref. Church, Monday, June 7, 1982. Rev. Dr. Henry J. Boekhoven officiated.
Home address: 216 Caverly Rd., Aylmer, ON N5H 2P7

Zacht en kalm is in haar Heer en Heiland overleden onze lieve moeder, groot- en overgrootmoeder,

DRIKA HERMINA SMEES
(geb Doornink)

weduwe van J.H. Smees, in de gezegende leeftijd van 84 jaar.
Het zij wij leven, hetzij wij sterven, wij zijn van de Here.
Sina & Albert te Brinke — Holland
Grada & Hendrik Nijman — Holland
Dora & Andy DeVries — Ont.
Hattie & Gus Gratzer — U.S.A.
Gerrit & Jo Smees — N.S.
Jan & Griet Smees — Holland
klein en achterkleinkinderen.
De begravenis heeft plaats gehad maandag, juni 7, 1982, in de Chr. Ref. Church, New Glasgow.
June 3, 1982.
R.R.#1, Hopewell, NS B0K 1C0

On May 18, 1982, the Lord took unto himself, after a serious illness,

JAKE VAN DER VEEN

age 57.
Beloved husband of Flora Van der Veen-Smids,
and brother, brother-in-law and uncle of:
Mrs. J. Van der Veen-vander Til — Kornhorn
Mrs. W. Van der Veen-Bijzitter — St. Catharines
Mr. & Mrs. J. Van der Veen-vander Til — Grootegast
Mrs. P. Martens-Van der Veen — Een
Mr. & Mrs. R. Sikkema-Van der Veen-Sebaldeburen
Mr. & Mrs. TJ. Henstra-Van der Veen — Doezum
Mr. W. Van der Veen — Leek
Mr. & Mrs. C. Van der Veen-Postma — Brampton
Mr. & Mrs. H. Van der Veen-Veenstra — Grootegast
nephews & nieces
— Brampton, Ont.

HELP WANTED

Driver/salesman wanted for Wholesale Florist; located in the Niagara Peninsula. Send replies to Box #4712, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

OBITUARIES

Suddenly the Lord took to himself, on June 4, 1982, our good friend,

GILBERT HOL

In all his suffering, he faced his daily work with joy, at the same time searching for the salvation of his soul. Now his burdens are relieved in Christ our Lord.
May the Lord be a stronghold for his wife, Mien and family.
Mr. and Mrs. John Colyn Sr., and family.

TEACHERS

Ontario

COLLINGWOOD: Collingwood and District Christian School invites applications for a teaching position for the **combined grades 1 through 4**. Send applications to: Collingwood and District Christian School, Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0; call: (705) 429-4303 (day); (705) 445-7682 (evenings).

JARVIS: Jarvis District Christian School requests applications from qualified teachers for the position of **part-time kindergarten** teacher. This is our second year for kindergarten and will involve 2 days a week till Christmas and 3 days a week from January till June, 1983. Please sent applications to: Pete Weening, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0

HELP WANTED

CHRISTIAN CREDIT UNION LTD.

Edmonton, Alberta

ASSISTANT MANAGER

The Position: The incumbent will be responsible for the Loan, R.R.S.P., R.H.O.S.P. department, other related duties and will be reporting to the manager.

* * *

The Candidate: The successful candidate must have initiative, good communications skills, accounting and computer experience.

* * *

The Location: EDMONTON, ALBERTA

Resumes are invited in confidence and should give full details of education, experience and salary expected.

Correspondence to be forwarded before July 21, 1982 to:

Mr. J. De Vries
2008 - 138 Avenue, Edmonton, Alberta T5Y 1K7

★ SECRETARY ★

The Christian Labour Association of Canada's Alberta office will require a full-time secretary as of July 1, 1982. CLAC's office is located in The King's College building in Edmonton. CLAC strives to be a christian witness in the areas of work and labour relations, and the applicant should therefore be committed to christian social action. Experience is preferable, but not essential.

Please write to:

CLAC,
10766 - 97 Street, Edmonton, AB T5H 2M1
or phone: 423-3944

REDEEMER COLLEGE

We are accepting applications for the position of

JANITOR-HANDYMAN

The responsibilities to include the supervision of students for the complete cleaning of a 48,000 square feet school, the maintenance of the interior and grounds, minor repair and maintenance of the building and office equipment, and the maintenance of laboratory equipment.

The successful applicant will start employment on July 1, 1982

Please send application and resume with references to:

Redeemer Reformed Christian College
Box 5070, Burlington, Ontario L7R 3Y8
or phone: (416) 632-2022

TEACHERS

PRINCE GEORGE: Cedars Christian School in Prince George invites applications for a **teaching principal** for grades 8-10 to teach in the area of English and/or Social Studies or possibly French. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

FOR RENT

TORONTO: Two bedroom apartment; furnished; sublet from September - May; $291.50 per month; Finch and Dufferin area, Toronto.
Call: [416] 635-8123

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

EMPLOY WANTED

Male, 20 years old, **civil engineering graduate** from Loyalist College, is looking for full-time work. Phone: (613) 475-2593, or write to: Don VanEs, Box #328, Brighton, ON K0K 1H0

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

WANTED

Timothy Christian School of Owen Sound is looking for about twenty **desks** for grade 5 and 6 students and a teacher's desk. If you can help us, please call: (519) 376-6264 or (519) 371-9788 to make arrangements.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455
Specializing in farms

Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA
R.R.#5, Clinton ON
Phone: [519] 482-9849

Farms for Sale

111 ACRE DAIRY FARM: 35 cows; barn has over 50 tie-ups, stable cleaner, plus 3 silos; good line of machinery; good #1 and MSQ quotas; all buildings well maintained and good quality soil; close to Dunnville. (Keith or Art).
275 ACRE DAIRY FARM: pipeline milking; 2 homes. (Keith)
4,500 BROILER BREEDERS: 123 acre land, with 12 acres asparagus; FCC mortgage. (Keith)
4,600 CAGE LAYERS: 120 sow farrowing unit; excellent garden soil; 4 bedroom house. (Keith)
8,000 CAGE LAYERS: automatic feeding; nearly new home; 25 acres land. (Keith)
7,200 CAGE LAYERS: grading station; nearly new barn and cages; egg route. (Keith)
100 ACRES, CORN LAND: tile drained; 70 sow farrow-to-finish; 5 bedroom house. (Keith)

Keith Miller and Associates Realty Ltd.
Dunnville, Ont.
[416] 774-7624
or
[416] 774-4077 [evgs.]
or
[416] 774-4611 [evgs.]

COTTAGES

DIVINE LAKE LODGE
[under Dutch management]

Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.
Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.
We operate under M.A.P.
With international food
Most of our cottages are pine panelled inside, with three or four piece bathrooms.
Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.
For reservation or information, call: (705) 385-2031, or write to:
Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario P0B 1L0
The Bijl's Family

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). ,,Little Europe'' vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA
Telephone: [705] 645-2738

RICE LAKE
Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

Classified Advertising

COTTAGES

Blue Water Acres

LAKE OF BAYS, MUSKOKA

Outstanding cottages

Christian Resort

Housekeeping cottages with fireplace. Safe, sandy beach, water skiing, swimming, boating, sailing, canoeing, hiking, fishing. Golf and tennis nearby. All modern conveniences; fully equipped kitchens. Near Algonquin Park; close to everything. For reservations, or brochure contact:

The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

COTTAGES

PIKE BAY: on Lake Huron. Safe sandy beach; access to dunes, hiking and biking trails; pan and bass fishing; water skiing. Bring your boat and motor or rent. About 25 miles north of Wiarton in the beautiful Bruce Peninsula. Well furnished housekeeping cottages with all the amenities. We can supply references. Limited dates available yet. Contact Sharon Field, 1-519-793-3518

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

CEDARHOLM TOURIST RESORT
Two and three bedroom housekeeping cottages on beautiful Kennebec Lake, 80 miles west of Ottawa. Beautiful sand beach, excellent swimming. Boats, motors, canoes. Campsites with electrical hook-ups.

Stan and Betty Pranger
R.R.#1, Arden, ON K0H 1B0
Phone: 1-613-335-2058

ANNOUNCEMENT

Miss Winnie Meyer

GRADUATION

Winnie Meyer, daughter of Mr. and Mrs. Hank Meyer of Bramalea, graduated from the Faculty of Music, University of Western Ontario, on June 10, 1982, with an Honours Bachelor of Music Education degree. Winnie plans to enter the Faculty of Education at Althouse College in London this coming September.

COTTAGES

GOLDEN LAKE
is for...
- the avid fisherman (best in the spring)
- those who enjoy a quiet restful vacation
- anyone who loves beautiful scenery (especially in the fall)

If you enjoy any of these things, then the place to come is Golden Lake, all our cottages are equipped with modern conveniences. Boat and motors can be rented. We have a small trailer park for campers.

For reservations or information:
Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Poistra [owners]

COTTAGES

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

[705] 429-2420
459 Mosley St.,
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

PERSONAL

Twenty-five year old woman seeks female travelling companion; August; able to drive; destination flexible. Reply to: Box #4711, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian education

Well it started in the fifties
with a wave of immigration
When those Dutchmen came
to Canada
to help to build this nation.
They built new homes and
churches,
and farms with irrigation,
And the next thing that they
wanted
was that Christian education.

Christian Education
Christian Education
Takes all kinds of inspiration,
And a lot of dedication
To have Christian Education!

So let's remember we were
born,
to be prophets, priests and
kings;
And our schools should prepare us to be
All of those things:
To walk humbly and to serve
With the Spirit's inspiration
And always thank the Lord
for leading us in education.

Bill VanDyke

Canada's first Christian Festival lacks "Reformedness"

Continued from page 1

Dr. Lois Wilson

A key lecture was delivered by Dr. Lois Wilson, the first woman moderator of the United Church of Canada, the first female head of a Canadian denomination and past president of the Canadian Council of Churches. She is an ecumenist and a social activist. She says of ecumenism: "It may take different forms, coalitions, local work, but we should never give up on structural unity."

Christ's resurrection is related to the renewal of society. She sees the miracle of the resurrection happening when one person shares the suffering of another, in love. She writes: "To many people, it will seem highly irrelevant that we celebrate Easter as a religious festival. It is culturally acceptable as a celebration of Spring, or as an occasion to expose children to Easter bunnies and eggs. But resurrection? Evidence of new life? A celebration of God's entering into human life, becoming what we are, in order that we might become what he is? Persons and communities raised from death to life? Astounding!"

Dr. N. Bruce McLeod

Dr. N. Bruce McLeod, former moderator of the United Church, took part in the discussion on "A New Holocaust — Refugees in Central America." He is a universalist in his theology. We are all aboard the "earth-ship" and we are inextricably linked to all other passengers. The refugee crisis has taught us to work together as Jews, Christians and Muslims.

Dr. McLeod has an optimistic view of man's condition. The fragile world boat will not sink. We will not drown. "For there is a caring abroad ready to break through our hands, that intends to steady the whole ship, and to turn the earth, with all its people, into a home."

Organized religion

Canada's first Christian Festival was celebrated in a time of serious crisis for the mainline denominations. Dr. Reginald Bibby, head of the sociology department at Alberta's University of Lethbridge, said, on the basis of survey of Canadians on the subject of their religious attitude that "organized religion in Canada is experiencing a dramatic drop-off. Churches are losing many of their once-active members and adherents, while failing to replenish their losses ..."

Dr. Bibby reports that the United Church, our nation's largest denomination, registered a sharp drop in membership from a high of 1,062,006 in 1966 to 930,226 in 1977, and its Sunday school enrollment shrank from 570,000 to 242,000.

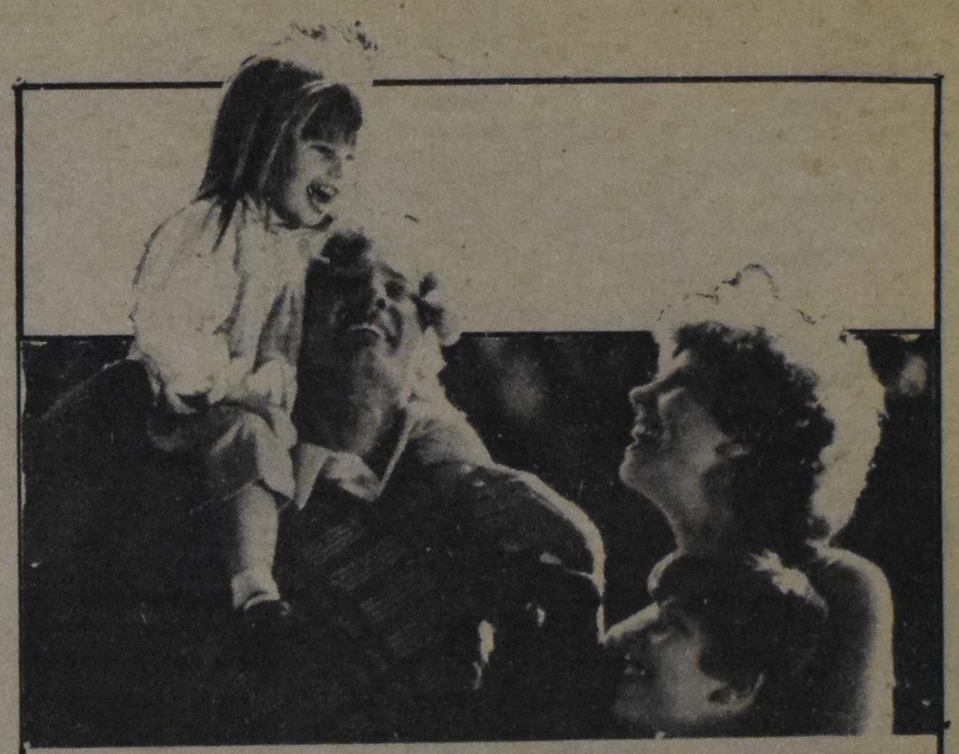
Why this membership loss? The United Church has a theology that tends to adapt to society instead of transforming it. At the festival it was attacked by some participants for its liberal stand on abortion. This position was defended by Dr. Ruth Evans of Toronto who said: "If a pregnancy is to be terminated it should be as early as possible."

Support also came from Dr. Eugene Roy, a retired professor of philosophy and psychology at Concordia University and College Militaire de Ste. Jean, who blamed the Roman Catholic Church and to a lesser extent the Anglicans for sexual discrimination in society. He felt that the United Church of Canada has to a great extent become fused with a highly secularized culture. I suggest that it has indeed surrendered by and large to the spirit of the age. There are evangelicals still within the United Church. The small United Church Renewal Fellowship is a case in point. However, the spokespersons for the denomination are from the liberal camp.

Liberal theology is by its very nature accommodating to the times. As it has lost its Biblical roots, it has become a humanism couched in religious terms. It is man- and world-centred. God exists for man and man is the measure of all things. Much of liberal theology is built on the concept that man is not only basically good, he is also perfectible. It still believes in the possibility of a future utopia.

Reformed Christians should forthrightly and honestly say that they cannot cooperate in a festival without a doctrinal agreement, a concensus on the authority of Scripture or a creed. Our cooperation should be with the evangelicals. We have many basic beliefs in common with them. I hope that a revived Evangelical Fellowship of Canada will organize a festival in the near future. We can make a positive contribution to such an event. The challenge is there!

Rev. Tangelder is minister of the Strathroy, Ont. [East] Christian Reformed Church



A child's future is largely determined by his parents' guidance in his growing years. The course of his life is set in the home. With emphasis on the Christian home, Rev. Zegerius, pastor, parent, and qualified counsellor offers his advice on Christian parenting in light of Scripture and professional clinical documentation.

A new release by Guardian:

Christian Parents: Building a Child's Character

by Rev. Hans W. Zegerius

$8.95 plus 45 cents postage and handling.
Available from your local bookstore, or from:

Guardian Publishing
99 Niagara St., St. Catharines, Ont. L2R 4L3

Events/Books

Education

Education abroad needs a native approach

Development and Disillusion in Third World Education with Emphasis on Jamaica edited by Vincent D'Oyley and Reginald Murray; The Ontario Institute for Studies in Education, 25 Bloor Street West, Toronto, ON, 1979; pb., 185 pp., $6.75 (prepaid). Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

This collection of articles of uneven quality examines the historical development of and current issues in education in the Third World, with special emphasis on Jamaica and with references to British Guyana and Ghana. The first educational opportunities were provided by Christians from various European denominations, whose educational systems were substantially patterned after the models they knew in the old world.

Education in the Third World has always faced enormous obstacles. How can an effective educational system be developed in countries where roads are poor, the telegraph unreliable, the telephone system underdeveloped, the poor exploited and the necessary facilities for modernization not affordable — such as electronic teaching aids, laboratory equipment and materials? Textbooks are still heavily dependent on British and American publications. How do you develop locally produced texts that are culturally contextualized? Political influences and a strong tendency to centralize education make life difficult for teachers and students alike. This is specially the case when tribal loyalties are still predominant.

Though these essays are basically written from a secular perspective, missionaries and Christian educators should read them carefully. When a westerner plans to teach in a third world country, he needs all the help he can get. Educational systems introduced by westerners often repeat serious errors of the past. Even today, western educators are transplanting their ideas and methods into Asian and African countries without taking sufficiently into consideration the cultural differences.

The church

Offices of the believers should not be lost in the organized church

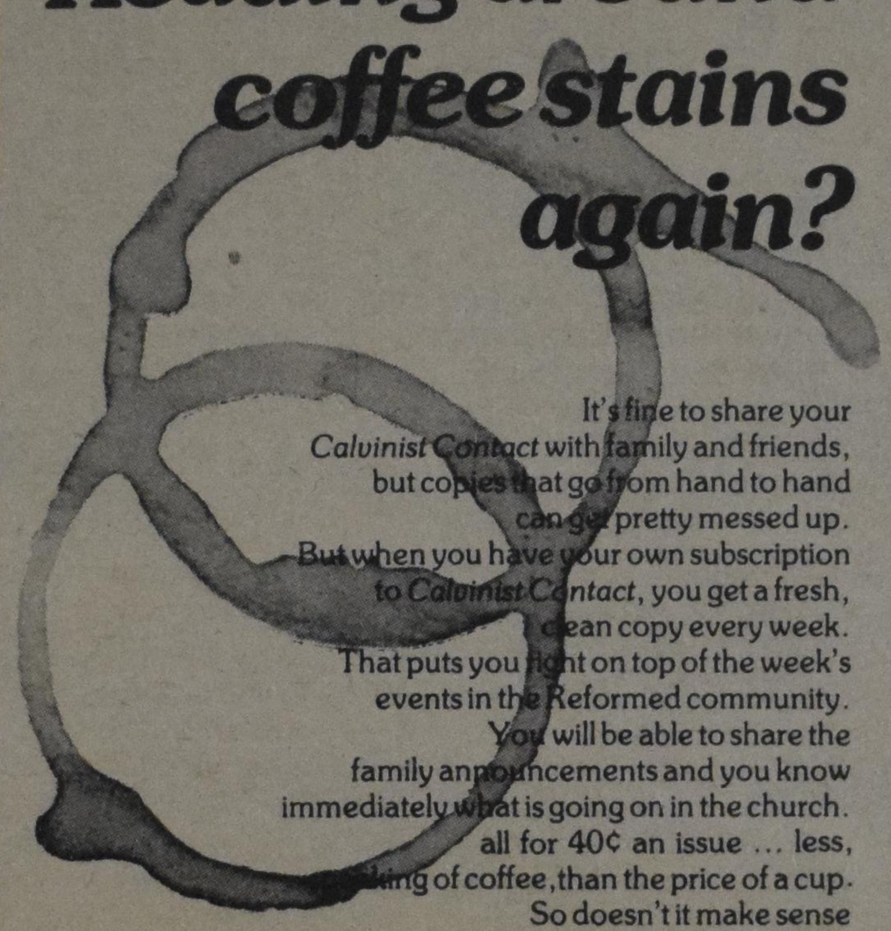
Family Ministry edited by Gloria Durka and Joanmarie Smith, Winston Press/Novalis, pb., 248 pp. Reviewed by Barbara Hudspith, Hamilton, ON.

Our churches educate families in a fragmented and unrealistic way according to the many authors who have contributed essays to this rather diverse book on family ministry. We teach children and we organize parents but we lack any real understanding of ministry to and by the family as a unit. A major shift in philosophy is necessary as well as a fuller appreciation of the gifts of the individual lay members of the church as opposed to the official clergy.

The majority of these essays are formal in style and a bit tedious to wade through but the effort is worthwhile. There are many bright and profound spots that pinpoint very clearly where the organized church has gone wrong and how it can redeem itself. Single-parent families, grandmothers, aunts and godmothers, special-needs children and extended and community-style families are all included in this broad study on the family.

Written mainly by and for Roman Catholics, this book applies to all people who are concerned about families and how they fit into the body of Christ.

Reading around coffee stains again?



It's fine to share your *Calvinist Contact* with family and friends, but copies that go from hand to hand can get pretty messed up. But when you have your own subscription to *Calvinist Contact*, you get a fresh, clean copy every week. That puts you right on top of the week's events in the Reformed community. You will be able to share the family announcements and you know immediately what is going on in the church. all for 40¢ an issue ... less, [illegible] of coffee, than the price of a cup. So doesn't it make sense to be a subscriber?

Clip and mail the coupon today.

$20.00/year ☐
$36.00/2 years ☐

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Name _____

Street _____

City _____ Prov. _____

Postal Code _____

99 Niagara Street, St. Catharines, Ont. L2R 4L3

Hollandse Dag
at
Lakewood
July 17
starting at 10 a.m.
REV. FRED BAKKER
speaker
WALLACEBURG BAND
Lunch provided

For more information contact:
Mel Mellema,
c/o Lakewood Christian Conference Grounds,
R.R.#5, Forest, ON N0N 1J0
Tel: (519) 899-4415

Plan to stay for the weekend! Camping and trailer sites. But reserve your campsite early.

THE CHEAPEST!
from $16.50 per day
(limited mileage - includes 100 kilometres a day).
Unlimited mileage rates available also. Rates subject to change without prior notice due to exchange rate fluctuation.
LOKHORST
Amsterdam Car Rental
For reservations call:
(416) 429-2224 or (519) 672-3161

Frisian Picnic
Thursday, July 1, 1982
beginning at 11:00 a.m.
at the
Pinehurst Conservation Park
Paris, Ontario
(on Hwy. #24A)
Games and fun for everyone!

A Piano Graduation Benefit Concert
for the organ fund of the C.R.C. will be given
by Winnie Meyer
June 26, 1982 at 7:30 p.m.
in the Second Christian Reformed Church of Brampton
Guest soloists: Mr. B. Rekker and Mrs. T. Lutgendorf
Tickets can be obtained at the door!
$3.00 adults and $1.50 children.

Use this news medium to announce your society or community events. Plan ahead to make proper use of advertising space and the **Calendar of events** column. Arrange for coverage of the occasion with C.C. beforehand.

Let's Play Chess

Editor: Pete Layer

GAME RESULTS 1982

K. Amsinga 1 — A. De Weerd 0
W.L. Boer — J. Vander Geest 1

The first results of the 1982 series are here! Mr. Amsinga and Mr. Vander Geest are in the lead, but each has more games to go. In fact, every player has a chance to get in the final yet.

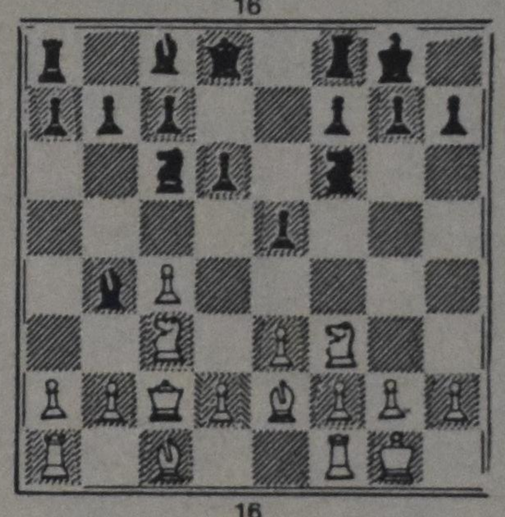
GAME: THE BOXED-IN BISHOP

A small oversight in the opening can cause grief later in the game. Notice how, in the following correspondence game played by two strong players, White allows his Queen Bishop to be blockaded. Black proceeds with a Kingside attack, White trades pieces as he should try to stop the attack, but Black has a few pieces left which White can't challenge because of the closed in Bishop.

The diagram shows the game after White's castling move.

Black: J. Vander Geest

16



16

White: W.L. Boer

Position after 7. 0-0

The game continued:

White	Black	White	Black
7. —,	BxN	19. Q-K2,	QR-K1;
8. QPxB,	P-K5!	20. P-KB4,	N-R4;
9. N-Q4,	N-K4;	21. Q-B1,	Q-N5ch.,
10. P-KR3,	P-B4!	22. K-R2,	R-B4;
11. N-N3,	B-B4;	23. R-Q5,	N-B3;
12. R-Q1,	P-QN3;	24. RxR,	PxR;
13. N-Q2,	Q-Q2;	25. P-R5,	Q-R5ch.,
14. P-QR4,	N-B6 ch.,	26. K-N1,	R-K3;
15. NxN,	PxN;	27. Q-N2,	N-K5;
16. B-Q3,	B-N3;	28. K-B1,	Q-R4;
17. PxP,	QxKRP;	29. P-B3,	R-N3;
18. BxB,	BPxB;	30. Resigns,	(0-1)

Perhaps 25. P-KR3 would have prevented the final Black attack. However, White would still have been disadvantaged by his closed-in Bishop. Can you see what the best Black plan would have been? It's a good exercise in End-Game Strategy.

Calendar of events

June 19	Knox Christian School, Bowmanville, ON, 25th Anniversary. Reunion from 1-4 p.m.; rededication 4 p.m.; banquet 6 p.m.; evening program 8 p.m.
June 19	Knox Christian, Bowmanville, Ont. day of thanksgiving and re-dedication. From 1 p.m. to 10.
June 19	Grunneger picnic at Grand River Conservation Area, Rockwood, Ont. (Highway 7) at 10 a.m.
June 19	Andre Knevel Organ Students Recital in the St. Thomas Anglican Church at 7:30 p.m.
July 1	Frisian Picnic at the Pinehurst Conservation Park at 11 a.m.
June 22	C.C.E.F. Public Christian Education Meeting at Woodland Christian High School at 8:00 p.m.
June 25-27	Salem Christian Mental Health Association's Personal Enrichment weekend. Contact: Merrill Scott, 26 Burnett Ave., Willowdale, ON M2V 1V1; phone: (416) 223-7177.
June 26	Heather and Helen in concert, with Pastor Pete Slofstra and Ascension, Hamilton District Christian High, 7:30 p.m. - Adults $3.00, children $1.50.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.
Aug. 13-17	The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
Aug. 15	The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 25	Wed. June 23	Fri. June 18-10 a.m.	Wed. June 16-noon
Fri. July 2	Wed. June 30	Fri. June 25-10 a.m.	Wed. June 23-noon

AN OPEN LETTER TO PREMIER DAVIS

ICS

June 14, 1982

Dear Premier Davis:

I am writing to express my concern over Bill 137, formerly Bill 4. This Bill, introduced on June 4, will effectively bar the Institute for Christian Studies from granting its degrees. I am writing on behalf of our Trustees, Directors, Curators, Faculty, staff, students and supporters.

We would like to express our full support for the intention of the Bill, which is to prevent the development of "degree mill" institutions of no academic worth.

However, Bill 137 will go beyond such worthy aims. In effect it bans all degree granting except by those institutions granted such authority by an Act of the Assembly. Taken on its own, this is not a problem. But seen in the light of your government's long-standing policy to oppose the creation of further non-theological degree-granting institutions in the Province, then it will be quite destructive. Degree granting is restricted except where there is an Act, yet there will be no further Acts. Hence if Bill 137 is passed, but no new Acts are passed, it is clear that the Institute for Christian Studies will not be able to continue to grant its degrees.

All this in spite of the fact that the Institute is a bona fide academic institution, with high standards, which has rapidly acquired an international reputation. For example Oliver O'Donovan, Regius Professor of Moral Theology at the University of Oxford, writes of the Institute:

> After quite a short period of existence it is able to attract students from all over the world. Its faculty are sought for posts in established Universities elsewhere. They are consulted by other scholars and their books are read with careful attention. Their teaching is valued by students of other institutions who seek them out, and by colleagues who are glad to send their advanced-degree students to their classes.
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> The argument for securing the future of that particular establishment is, it seems to me, quite sufficiently made on the basis of its intellectual distinction alone.

In response to our previous concern over Bill 4 both you and the Hon. Bette Stephenson have suggested two channels which the Institute could follow in order to continue to grant degrees. One was via affiliation with a university in Ontario, the other was by an Act of the Assembly. Since your letter we have sought affiliation with various universities in southwestern Ontario. Despite the valuable help of the Hon. Bette Stephenson, affiliation does not appear to be a real possibility.

Five months ago, we submitted a proposed Charter for the Institute to the Ministry of Colleges and Universities. The Minister, the Hon. Bette Stephenson, while kindly offering us advice and assistance on the writing of the Charter, replied that "we shall object to the Institute for Christian Studies being given the right to grant the degrees of Master of Arts and Master of Philosophy" (letter of March 25, 1982). To accept the "religious" degree designations that the Minister proposed instead would be to deny what we are doing, handicap our students as they move on elsewhere and, ultimately, threaten our existence.

Hence, both of the routes you suggest are effectively closed to us. Hence, Bill 137 will effectively take away our degree-granting status.

We believe that your government should regulate the granting of degrees but at the same time we submit that the criteria of such granting should be based on academic merit. You should not ban institutions simply because they do not fit in with government priorities. If citizens in Ontario are capable of forming and sustaining, with their own effort and money, a genuine, academically sound, degree-granting institution, then to bar them from doing so is an authoritarian act.

We would respectfully submit that the goals of Bill 137 would be accomplished, and better accomplished, if it were amended to include a statement specifying that it is on the basis of academic standards that the Legislature will base its decisions to award or not to award degree-granting privileges. This would cut out "degree mills" and also protect legitimate academic institutions.

We would urge that Bill 137 be amended to include such a statement and that the Bill be referred to an appropriate Committee of the Legislature for hearings involving those affected.

Respectfully yours,

Bernard Zylstra

Bernard Zylstra, LL.B., S.J.D.
Principal

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